

4
Maries memoriall.

A 74 ~~8~~. 37. 48

SERMON
PREACHED AT
ST. MARIES CHURCH

on Monday the Twelfth, of June,
being August 16. 1617.

By DANIEL PRICE Doctor
in Divinitie, and Chaplain to the
Kings Maieſtie.



LONDON

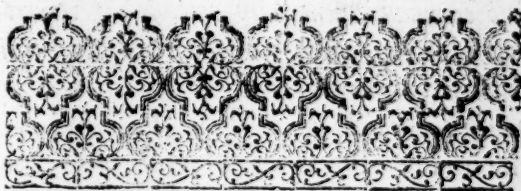
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1617.



Academiae Cantabrigiensi
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594.81



TO MY DEARE FATHER

Mr. THOMAS PRICE

Preacher of Gods word

in SHREWSBURY.

SIR,



S. Loue descendeth, so duty ascendeth, which freeth me from all suspicion of flattery, in that I dedicate some part of that to you, of whom I haue received all. Saint Augustine attributeth his happinesse to the prayers of his mother Monica, as the chiefeft meanes vnder GOD of his conuersion: and S. Ambrose vpon that of the Apostle Ep. 6. Honour thy father and mother (which is the

illi debes quod habes, cui debes quod es. Amb. in Luc.

8

Ep. 6. 2.

A 2.

first

The Epistle Dedicatory.

*Cyr: Al. l. 4. in
Gen.*

*In calis reposita
est maior com-
pensatio cal:*

*first commandement with promise) preferreth
that blessing which good Parents leaue their
children by prayer before all worldly reuenues
which they can bequeath them. Parents beare
the image of GOD: whom they blesse vpon
good grounds, such shall be blessed, with a long
life vpon earth, or they shall haue a greater re-
ward in heauen. It was a blessing for which
Esau and Iaakob stood in competition: You
haue more blessings then one, or one by GODS
effectuall working, may worke effectually in more
then one, which is the subiect of his prayer,
who euer resteth*

Your dutifull sonne at
command,

DANIEL PRICE.



O HOLY SPIRIT OF
truth direct mee.

MATH. 26. 13.

Whereſoener this Goſpell ſhall be preached in the whole world, there, ſhall alſo this, that this woman hath done, be told for a memoriall of her.



IN *Ieruſalem* there was a poole, which in Hebrew is called *Bethesda*, hauing ſue porches^a, many glorious things are ſpoken of that city of God, ^b*Bethesda* poole is not the meanſt of her monuments; *Tertullian* ^c out of the *Chalde* calles it *Bethsetha* the houſe of ſheepe, and the text ſaith it was neere to the ſheep market: *Euthymius* ^d *Beth-beſda*, the houſe of mercy: and ſo *Tremellius* out of the *Syriacke*, the houſe of benig- nitie, giuing this reaſon of the name, becauſe the Lord did here heale all infirmitie: for as Saint ^e *Iohn* teſtifieth in theſe lay a great multitude of impotent folk, of blinde, lame, withered waiting for the mouing of the water: Hither came our Sauour, *Expectabant Angeli deſcenſum*, & *ecce Ieſum noni teſtamenti angelum*, ſaith *Beda*^f, they expected the *Angell* at a certaine time, our

a *Ioh. 5. 2.*

b *Pſal. 87. 3.*

c *Tertull.*

d *Euthym.*

e *Ioh. 5. 3.*

f *Beda.*

g Ioh. 5. 1.
h Cyrill.
i Irenæus.
k Rupertus.

l Beaur. Herm.
tom. 2. p. 165.
ex Iren. & Rup.

Bar.

m Damascen.

Sauour came thither at the *solemne* time, the time of the
8 feast. ^h Cyrill thinks this feast to be *Pentecost*, but ⁱ Ire-
 næus and ^k Rupertus tell vs, this feast was the *Passouer*,
 not onely because by the name of the feast the *Passouer*
 is commonly vnderstood in the *Gospel*, but also because
 euery yeere of his preaching hee d d some speciall worke,
 against the time of the *Passouer*, at the *Passouer* he droue
 out the buyers and sellers out of the temple. At the
Passouer, he fed five thousand, with the five loanes and
 two fishes, at the *Passouer* he suffered, and at the ^l *Passou-*
uer he came to the poole of *Bethesda*, where the blinde,
 and lame, and withered, and diseased lay: Blessed Sau-
 our, in the *Synagogue* was thy seat, thou wast wont to
 teach in the temple, the ship, the mount, the desert, were
 thy places of abode, o thou fairest of the sonnes of men,
 what dost thou in the houses of the sicke! in the *Hospitalls*
 of the diseased! O thou redeemer of mankind thou
 knewest the whole head was sicke, and the whole heart was
 heavy, therefore camest thou from the mountaine of spices
 to this valley of teares: All the world, was as this poole in
 all parts whereof as in these porches, lay the lame, and
 diseased, our Sauour tooke notice of the infirmities, nay
 tulst, nay more sustulst, he tooke on him, and tooke from
 vs, all our infirmities αδιαλντα, δδιαλντα, as ^m *Damascen*
 speakes, he tooke on him all our miserable, hee tooke
 from vs all our damnable infirmities, left no place vnlookt
 for to finde vs, sought the lost groate in the house, lost
 sheepe in the wilderness, lost son in the world, and left no
 place either unsought or vnantified, sanctified the house
 in his conception, the stable in his incarnation, the fields by
 the message of his birth, the river by the blessing of his
 baptisme, the sea-shore by his teaching, the valley by his
 healing, the garden by his praying, the Temple when hee
 was offered, and the mount when hee suffered, hee hath
 consecrated and hallowed hospitalls as holy places by
Bethesdaes poole, and her porches, whether at the *Passou-*
 ner

ner, the great feast hee entered and cured the man impotent for many yeeresⁿ.

Blessed and beloued, this day is that scripture fulfilled in our eares, this honourable Citie is as *Ierusalem*, this spittle as that poole, your hospitalls as those porches, this Easter as that Passouer, heere are the lame, blinde, maymed, and the diseased: shall we now pray that the Angell may descend to moue the waters? No, the Angell hath descended, the blessed Angells of the Lord are witnesses to you, that the waters are stird, that you haue cast your bread vpon the waters, and the blessed spirit of God hath promised ° that after many daies you shall finde it. Our Saniour himselve hath assured you, that when two or three^p are gathered together in his name, he will be in the midst of them, how much more is hee now present, in the great congregation, hee neuer saw the multitude but he had compassion on them, either hee fed^q the multitude, or taught^r the multitude, or healed^s the multitude, or blessed^t the multitude. In the fifth of *Mathew*, when he had healed them in the vally, hee taught them after in the mount, and beginning to teach them hee first blessed them, that is his first Sermon, wee read of, the first word of that first Sermon is blessing, and the first blessing a blessing for the poore^u. The cause of the meeting of this multitude, at this solemne Passouer, is that this honourable Citie an ancient mother in *Israell* may receiue a blessing for her blessing poured out vpon the poore: *Domine ex ore infantium perfecisti laudem*, as wee may say with the Psalmist *, Lord wee haue heard and seene that out of the mouthes of these babes and little ones thou hast ordeined strength, and perfited thy praise, Lord wee haue heard, and seene, the blinde see, the lame walke, the ulcerated clenched, the deafe heare, and to the poore the Gospell is preached. O Lord holy and reuerend is thy name^y, blessed be thy name for euer and euer. There was a time that some sort of people were by

n Ioh. 5. 9.

o Eccles. 11. 1.

p Math. 18. 20.

q Mark. 6. 34.

r Ioh. 6. 5.

s Math. 4. 24.

t Math. 5. 3.

Math. 4. 24.

Math. 1. 3.

u Math. 5. 3.

* Psal. 8. 2.

x Ioh. 11. 5.

y Psal. 111. 9.

z Leuit. 21. 18.

a Plut. in vita
Coriolani.

b Gen. 27. 1.

c Gen. 32. 31.

d Luk. 14. 21.

e Math. 5. 3.

f Psal. 41. 1.

g Deut. 33. 1.

h Deut. 33. 16.

proscription banished the temple, *Cecus & Claudus non intrabunt in templum*, an order among the *Iewes* neither the *hale* nor *blinde* must enter into the Temple, which Law seemeth *strange*, not only seeing that *Cecus* and *Claudi* among the Romanes as *Plutarch* ^a noteth were the surnames of chiefe families of note, but also because the *Iewes* themselues, descended originally from the *blinde* and *lame*, for *Isaack* the son ^b of the father of the faith full was *blinde*, and *Iacob* the sonne of *Isaack* himselfe the father of the *Patriarches* was *lame*: But this *custome* is antiquated, and now not only, the doore of the Temple is open, but the *veile* of the Temple is broken and the master of the feast hath sent his seruants into the *streetes* and *lanes* of the *Citie*, to bring in *μαργαριτας & κωλους τυφλους*, the *beggars*, and *maimed*, and *halt*, and *blinde*, our Churches are open to receiue the *poore*, vnto the *poore* the Gospell is preached, they are not onely cured in *Bethesdaes* poole, but counselled in this place as in *Salomons* porch, they are not onely cured in the *loares* of *Adames* bodie, but prepared for the companie of their brother *Lazarus* in *Abrahams* bosome, and therefore I say with our Sauour blessed be the *poore*, and with the *Psalmist* blessed be they that consider the *poore*, a blessing as ample as euer *Moses* wished *Israel*, the *good-will* and *blessing* of him that dwelt in the *Bush*, be vpon you all, the Lord blesse you with the *blessings* of heauen aboue, the *blessings* of the deepe beneath, the *blessings* of the fields and *fruites*, the *blessing* of the *barnes* and *baskers*, the *blessing* of *City* and *Countrey*, and the *blessings* of both *testaments*, of both *lifes*, of both *worlds*, be vpon you all from this day forth for euermore.

I am not yet you see entred into the tent of my Text, my meditations are yet as the *affring* betwixt the porch and the altar, or rather yet we bee in *atrio* the entrie, I must not go thorough the Temple, and neither must I stay at the *kings* pillar, nor the *Priests* altar, the holy ointment

ment in this historie is neither belonging to the Coronation of the King, nor Consecration of the Priest, nor Dedication of the holy place. This storie tels vs of the anointing of our Saviour, and his vnction was rather (saith Ierome) *spiritualis* then *ritualis*: hee was a Priest neuer anointed as a Priest, and a King neuer anointed as a King. God anointed Iesus of Nazareth with the Holy Ghost, saith S. Peter; God euen thy God hath anointed thee with the oile of gladnesse about thy fellowes, saith the Psalmist. Saul was anointed but with a viall of oile, David with a full horne of oile, but he is anointed about his fellowes, with the oile of gladnesse, from the crowne of his head, to the skirt of his garment. Therefore saith Iudas, *τις τι η̄ σμολγια αυτη*, To what purpose is this waste? Anointed by the Father, anointed by the Holy Ghost, anointed with oile of gladnesse? *Unctio spiritalis*, saith Innocentius, *agit & auget proculdubio quod designat*. What needs this anointing, especially from a woman, a woman weake by herself, wicked by her sinne; a woman, if the most, and best, and ancientest Interpreters bee not deceived, sinfull for her life, hatefull for her lust: a notorious enormous publike Publican, Citie sinner. Magdalena, Magdalena possessed formerly with seuen Demils, she of all others, she to be so bold, to powre her oile vpon the head of her Saviour. Modest was that miserable woman, that trembled when shee touched, and durst not touch him, but the hemme of his garment. This sorrowfull solitarie soule in the spring of her repentance, washed his feet with her teares, no more but his feet, stood behinde him, kneeling, weeping, washing, wiping his feet, kissing his feet, anointing his feet with a box of ointment, and behold the dew of her deuotion falleth not, the Sunne of rightconnesse draweth it vp. Aarons oile was deriued from the head to the feet, Magdalens oile from the feet to the head: *Dilexit multum*, was her first reward, *She loued much*; and Loue is not ruled with

Ierom. in Esay.

Acts 8.38.

Psal. 45.7.

1 Sam. 10.1.

1 Sam. 16.1.

Verf. 8.

Innoc. de sac. vnctione.

Luk. 7.37.

Luk. 7.47.

Greg. de Mar.
Magd.

a Ioh. 12. 4.

Ioh. 1. 47.

c Luk. 7. 47.

d Luk. 10. 42.

reason, but with *loue* : it neither regardeth what can bee, nor what should be done, but only what it selfe defresh to do. No difficultie can stay it, no impossibilitie appall it. Gregory speaketh of her, *Amanti semel aspiciere non sufficit, vis amoris intentionem multiplicat vnctionis* ; *Loue* doubled this dutie, for *Loue* is title iust enough, and armour strong enough for all assaults, it selfe a reward of all labours. Affection like a fiery *Cherubin* flies from anointing his feet to his head. *Iudas*, aske no other reason, *Dilexit multum*, shee loued much. There was no *Disciple* *Sathan* could fasten on to betray our Sauiour but *Iudas* : the *bagge* was a curse to *Iudas*, as well as the *suppe* at the supper. *Iudas* that carried the *bagge*, was hee (as ^a *S. Iohn* tels vs) that repined at the bountie of the loue and labour of this woman : *Iudas* censures it, our Sauiour commends it : *Iudas* murmureth : Let her alone, Why trouble ye the woman, saith our Sauiour : Wherefore is this waste ? saith *Iudas*. It is a good worke, saith our Sauiour ; it might haue beene giuen to the poore saith *Iudas* : The poore yee haue alwayes, but mee yee haue not, saith our Sauiour. It might haue beene sold for much, saith *Iudas* : In that she hath powred this ointment on my body, she did it for my buriall, saith our Sauiour ; and addes this for a *Corollarie*, *Wheresoeuer this Gospell shall be preached through the whole world, there shall this that this woman hath done be told for a memoriall of her*. Our Sauiour gaue many gracious testimonies of many in the Gospell : of *Nathaniel*, Behold a true *Israelite* ; of the *Centurion*, I haue not found such faith in *Israel* ; of the ^b *Canaanite*, O woman, great is thy faith ; of the sinfull woman *Magdalen*, Much is forgiven her, because ^c *shee loued much* : But all these are farre short of *Maries* sweet smelling memoriall. A time there was that our Sauiour commended ^d *Mary* for her hearing him, aboue *Martha* for entertaining him, *Mary* hath chosen the better part, which shall not be taken from her.

Non

*Non opus reprehendit, sed munus distinxit, saith * Austine :*
But now *Mary* takes vpon her *Marthaes* dutie, and is
as much honourable in entertaining as *Martha*, as shee
was in hearing as *Mary* : shee hath chosen our *Sauours*
head to anoint, she hath chosen the better part, which
shall not be taken from her. For where soeuer this Gospel
shall be preached, &c.

I finde good workes ranked into two files, the offices
of *Devotion*, as *Almes*, and such like, which be *opera mi-*
sericordis ; and the duties of *Religion*, as *Praiers*, *Repentance*,
sanctitie of the heart, *mortifying* of the members,
cleering of the conscience from dead workes to serue the
liuing God, *furthering* by all our endeouours the glory of
God ; these be *opera iustitie* : The former bee *manuum*,
sacrificia, the latter *cordium sacrificia* : In the first the wi-
thered hand is only healed, but in the second the dead is
raised : the first feedeth Christ in the members of his
manhood, the second yeeldeth Christ the honour of
his Godhead : the first is *χαισιμα*, the second *διχαισια* :
the first is the washing of Christs feet, the latter the an-
ointing of his head : *Magdalen* a sinner may anoint
his feet, but *Mary* a Conuert only may anoint his head.
The first is as the *Widowes* mite, a good worke, and not un-
rewarded ; but the second is *Salomons* offering, honoured
and proclaimed : the first as the *dawning* of the day, the
second as the *shining* of the Sunne. Both these haue glo-
riously appeared in this your Citie, and the former the
anointing of Christs feet, the feeding, cloathing, healing
of his *hungrie*, naked, sicke and weake *seruants*, hath
beene often vrged in this place, and well it is, that so it is :
for farre be it but wee anoint Christs feet, seeing he wash-
ed his *seruants* feet : farre be it but *Almes* should euer
haue their honour. *Paul* was *Collector* for the poore ^b,
and our *Sauour* was *Ouer-seer* for the poore ^c : *Almes*
are the fruit of the Saints ^d, and an odour of a sweet
smell, a sacrifice acceptable, well pleasing vnto God ^e :
These

e Aug. de verbis
Domini, ser. 27.

a Ioh. 13. 5.

b 1 Cor. 16. 1.

c Luk. 21. 4.

d Rom. 15. 28.

e Phil. 4. 18.

Matth. 23. 23.

Ioh 13. 9.

Chrysostom.

Augustin.

Ambros.

Origen.

Chrysol.

f Leuit. 8. 30.

Cant. 4. 10.

Bern.

Kings 17. 15.

These ought you to *haue done*, and not to leaue the other *undone*; for as *Peter* said to *Christ*, so *Christ* saith to vs, not my feet only, but my head: for as the *Starre* of my *Interpreters* leadeth mee, though by diuers *lines*, yet in all of them there is but one and the same *light*, the anointing of *Christs* head is *veneranda meditatio diuinitatis*, & *deuota contemplatio passionis & resurrectionis*, a reuerend awfull meditation of *Christ* his diuinitie, and a deuour contemplation of *Christ* his *blessed*, yet *blondie* *Passion*, and of his *great* and *glorious* *Resurrection*. *Aarons* head was anointed with *bloud* and *oile*; wee must anoint our *Sanious* head with our *oile*, seeing he hath anointed our heads with his *blond*, for the blessing of his *bloud* is vpon vs and vpon our seed for euer. It is *Christs* speech to the *Church* in the *Canticles*, *Dulciora unguenta quam aromata*, Thy ointments are sweeter then thy spices. Of all the ointments in the whole *Booke* of *God*, none so sweet as this: The holy ointment appointed by *God*, continued but till the *Captiuitie*; then the *holy* fire went out, the *holy* *Arke* was spoiled, and the *holy* *oile* spilt. *Nihil tam diffusum, ac volens*, nothing of so spreading a diffusive nature as *oile*, no *oile* euer so diffusive as this. *Aarons* ointment was *odoriferous* and *diffusive*, but from the head to the beard, and so to the body, as it was vsed, so it wasted. *Elias* *oile* diffusive and *miraculous* was spent and wasted not, spread ouer all the house, for the sustenance of a *Prophet*, a *Widow*, a *childe*, a whole familie, a whole yeere, so long continued, but then confined. *Elishaes* *oile* was diffusive and *precious*, and the more powred out, the more increased: it filled all the *widowes* vessels, all her *neighbours* vessels, filled all the vessels shee could borrow, and paid all the debt that her husband had borrowed; but when it had supplied the *widowes* want, the fountaine failed. But neither *Aarons* holy vessell of *oile*, nor *Samuels* viall, nor *Daniels* horne, nor the widow of *Zarephas* cruile, nor the *Prophets* *Widowes* *Pot* of *oile*,

nor

nor the *Alabaſter* box of the ſinfull womans ointment, ſo pretious, ſo permanent, ſo odoriferous as this *Saints* ointment, which as the *Orient Sun* is euer in the full. *S. Iohn* tels vs, that the *houſe* was filled with the odour of the ointment: but our *Sauour* tels vs, the whole world ſhall bee filled with the odour hereof, for whereſoeuer this Goſpell is preached through the whole world, &c. It is ſweet in all noſtrils, not in *Bethany* only, or *Galilee*, but *ἅπου*, whereſoeuer; nor as a *Storie*, or *Parable*, but *εὐαγγελιον*, a Goſpell; nor as a *Rubricke* or *title* of a Goſpell, but *τὸ εὐαγγελιον*, a Goſpell of it ſelfe: this Goſpell; nor a Goſpell as the talent hid in the banke, or the candle vnder the buſſell, but *εὐαγγελιον κηρυχθῆναι*, a preached Goſpell; nor a Goſpell preached only in *Canaan*, or on the other ſide *Iordan*, but *ἐν ὅλῳ τῷ κόσμῳ*, throughout the whole world; nor ſo preached, as that the *Act* ſhall bee remembered, and the *Author* neglected, but *ὁ ἰωάννης αὐτῆς*, this that this woman hath done; nor ſo preached, as that the memory of this that ſhe hath done ſhould euer be forgotten; *ὡς κηρύσσοντος αὐτῆς λαλήσεται*, ſhall bee told for a memoriall of her. This were enough. The oile was pretious, but the box of ointment could not be ſo pretious as now it is famous; a ſtranger increaſe then the growth of a graine of muſtard ſeed, that is leaſt of all ſeeds, yet greateſt of all herbes: but this miraculous ointment farre beyond that, it ſhall ſpread ſo farre as the Goſpell ſhall bee preached, through the world, and ſhall be preached as long as the world ſhall be continued. *Ecce Prophetiam & Prophetam, Euangelisſtam & Euangelium*; it is a *Prophecie* and a Goſpell, ſpoken by a *Prophet* and an *Euangelift*. All the *Prophets* prophecied of *Chriſt*, and behold *Chriſt* prophecieth of *Mary*: All the *Euangelifts* wrote the Goſpell of *Chriſt*, *Chriſt* preacheth, and prophecieth, and proclaimeth this Goſpell of *Mary*, and ſealeth his prophecie and preaching with an oath, *Αὐτὸς λέγει ὑμῖν*, Verily I ſay to you, Whereſoeuer, &c.

Iohn 12. 5.

Matth. 13. 32.

She brought a box of *Alablaſter*, her box not emptye, not muſtie. Boxes of *Alablaſter* may be like the *Phariſies Sepulchers*, carrying faire titles without, corrupt carcaſes within. The box might be pretious, the ointment poiſonous: but as her box was no ſtained *Alablaſter*, for the box was pure; ſo the ointment pretious: As the oile was enough in that little box to anoint her Sauours head and body; ſo the *Alablaſter* was enough to build a monument for her body and memory. *Babylon* thought to be famous for a Tower, the *Rubenites* for their monument built an *Altar*, *Absalon* for his memoriall ſet vp a *Pillar*, *Hercules* vpon two *Promontories* erected for a perpetuall remembrance two *Pillars*, *Simon Macchabees* ſet vp ſeuē pillars for a *Sepulchre* of the *Macchabees*, *Artemiſia* for her husband made a *Royall Tombe*, one of the wonders of the world, with 36. pillars. But all, all the *Statues*, *Tombs*, and *Obeliſks*, and *Piles*, and *Pillars*, and *Piramides*, and *Ornaments*, and *Monuments*, in the whole world, are nothing to *Maries memoriall*, built out of this ſmall box of *Alablaſter*.

1 Macch. 13. 37

I haue yet but ſhewed you the box, at moſt but opened it: now as the *Spoſe* ſpeaketh, *becauſe of the ſanour of the good ointment, her ointment muſt be powred out.*

Cant. 1. 3:

In this box of ointment there is the *Prophecie* of a *Gospell*: The whole Bible is but *Prophecie* and *Gospell*, they be both in this box. Beautifull is the box, odoriferous is this of all other ointments: Sacred is the *Prophecie*, glorious is this of all *Gospells*: neuer any prophecie ſo inlayed or invelloped with a *Gospell*, euery word the *Gospell*, euery word the *Prophecie*: in which *Prophecie*, or *Gospell*, or *Prophecie* of the *Gospell*, obſerue two generall parts, The two great lights of heauen, the *Sunne* and *Moone*, for as God giueth light to the *Sunne*, and the *Sunne* to the *Moone*, ſo *Chriſt* giueth light to this *Gospell*, & this *Gospell* life to *Maries memoriall*. 1. The *Promulgation* of the *Gospell*, *This Gospell ſhall be preached, &c.* 2. The *Proclamation* of *Maries memoriall*, *Mention ſhall be made of this, &c.*

In the first generall part, obserue first the subject, the Gospell, not a *Storie*, or *Parable*, but a *Gospell*, *Euangelium Regni* ^a, *Euangelium Dei* ^b, *Euangelium Christi* ^c, *Euangelium salutis* ^d, *Euangelium mortis & resurrectionis Christi*, as my Interpreters tell mee, the Gospell of the passion and resurrection of our Lord and Sauour.

2. The publishing of this Gospell, the Gospell shall be preached, not written only, and laid vp, as the *Tables* in the *Arke*; not read and repeated only, as *Moses Law* in the *Synagogue*; not endorled on the doores, as the *Prophecies* were on the Temple; not inscribed or embrodered on the *Phylacteries*, as the *Pharises* did the *Decalogue*; not tied vp in the napkin of silence, or buried in the banke of negligence, but proclaimed and preached; This Gospell shall be preached.

3. The extent of this preaching, This Gospell shall be preached in the whole world, not in some *Cantons* or *Corners* of the world; not on the *Mount* only, as *Moses* gaue his *Law*; not in the *valley* only, as *Iehoshaphat* gaue his *thanks*; or in the *wilderneffe*, as *Iohn Baptist* gaue his *warning*; but in the whole world, from one *Sea* vnto another, from the *Riuer* vnto the *worlds end*: This Gospell is gone throughout all the earth, and this sound vnto the end of the world. This Gospell shall be preached in the whole world.

In the second generall part obserue first a particular act which must follow the generall preaching of this Gospell; this expresse by the words, *This done*, in the sequenth verse, *μαριαν βαπτισμα*, *precious ointment*, in the tenth; *εργον καλον*, *a good worke*, verse 11. preferred before other good workes, as before giuing to the poore, The poore ye haue alwayes, meye haue not alwayes; verse 12. commended not only for the excellencie of the act, but the opportunitie of the time, In that she powred this ointment on my body, she did it for my *buriall*. Our Sauour ioyneth, This Gospell shall be preached, and this. Secondly, the *Author* or *Actor* of this

- a Matth. 4. 23.
- b Rom. 1. 1.
- c Phil. 1. 5.
- d Eph. 1. 13. 18.

Math. 26. 7.

* Mark. 14. 4

x Joh. 12. 3.

deed, this woman, *Matthew* sayes no more, There came vnto him a woman hauing an *Alabaster* box, *Marke* saith no more* then *Matthew*, *Saint Iohn* names this woman. *Mary* tooke a pound of ointment; A blessed woman, as blessed as euer any, but onely *shee* whom all generations shall call blessed. This woman, honour of her name, ornament of her Tribe, the glory of her sex, admitted to annoynt the head of our Sauour: *Iohn Baptist* the greatest of the sonnes of women, not admitted to performe so much as this woman, he baptised with water, the annoints with oile, baptisme common to the common people, vnto anointing of the head, proper to the King the head of the people, this woman did this, she annointed the King of Kings, therefore our Sauour tooke so gracious notice of it, this that this woman. Thirdly, the memoriall hereof, this that this woman hath done, shall be told in memoriall of her. *Maries* memory is continued by *Christ*, by the Church, by the Disciples, by the Saints in all ages, sooner heauen and earth loose their stations, sunne and moone their motions, winter and summer their seasons, all the world shall sooner vanish, and the frame of nature perish then this memoriall faile to remaine among the posterities, this that this woman hath done, shall be told for a memoriall of her. Lastly, it shall be wheresoeuer, in euery place where the Gossell is read, or heard, or preached, *Maries* memory follows our Sauour as the marigold the sunne: *Mary* that followed *Christ* to the feast of the Pharise, to the house of the Leper, to the graue of *Lazarus*, to the Crosse, to the Sepulcher, to the Garden, to *Galile*, now follows our Saviour ouer all the world, for wheresoeuer the Gossell is preached. You see here be no lesse then seauen particulars, a whole weekes worke, nay more a iourney ouer all the whole world. This is onely the comfort, as the wisemen were lead by the light of a starre, so we shall go by the light of the Gossell. And to settle your attentions, I beganne at the marke of my meditations,

meditations, beginning as S. Marke beginnes his first chapter, The Gospell of Iesus Christ, wherefoever this Gospell,

Nomen Evangelij nomen gaudij, saith the glosse, the name of Gospell is a name of gladnesse, sweete is this name, and the Saints love it well. The name of Law was strange, a name not so much as knowne to the Grecians in the time of Homer, as Iosephus^y against Appion obserueth that the word *nomos* is not so much as once vsed in all the writings of Homer, but the name *εὐαγγέλιον* as Budens obserues is found in Homer, Euripides, and Aristophanes, and Athenem, and Plutarch, wherein we see as neither the Jewes Law, no nor the name of it, was knowne a long time to the Grecians, so the name of Gospell before the Gospell was known to the Gentiles, & a name vsed for glad tidings among the Gentiles, as if it were most properly the light of the Gentiles: the 70. Interpreters vse it as oft as they meete with *Basar* or *Besora* which signifie to deliuer a message, or be a Messenger. Saint^a Luke tells vs *πολλοὶ ἐπιχειροῦντες*, many tooke in hand to write this Gospell. And Theophylact vpon those words^b saith *attentauerunt quidem Pseudoapostoli, non persecerunt: Clemens Alexandrinus* tells vs the Tatiani had a Gospell *secundum Egiptios*: and Epiphanius that some had a Gospell *secundum Hebreos*. Gnostikes had the Gospell of Philip, and the Maniches the Gospell of Thomas, and others the Gospell of Matthias: But Basilides of all others as Saint Hierome obserues was the most bold and blasphemous, that durst write a booke and entitle it his Gospell. But as all the Fathers confuted those heresies, and stopped the mouthes of these blasphemies, so especially Irenæus by the foure windes, Saint Hierome out of Zacharies vision^c by the foure Chariots, and Saint Austin out of Ezeiels vision^d by the foure Cherubins, shew there be no more but foure *Euangelists*, and these foure to concurre to one *quatuor Euangelia esse vnum Euangelium, et si aliud as-*

1
Glosse.

y Ioseph. contra
Appion. lib. 2.

Scapula pag. 10.

a Luk. 1. 1.

b Theoph. in 1.
Luk.

c Zach. 6. 1.
d Ezek. 1. 6.

Chrysost. tom. 4.
in Epist. ad Gal.

f 2 Cor. 3. 7.

Luk. 24. 6.

que aliud ob personarū differentiam, unum tamen ob eorumque loquuntur consonantiam, saith Chrysostome: the Gospell is therefore the glad-tidings of God to saluation, bringing the ioyfull message that Iesum Christ came into the world to saue sinners: the Law was διαβολια δαυατς, ^f but the Gospell διαβολια εν μεθυστοις. The Law of death was turned into the Gospell of life, and therefore was Moses in the transfiguration with Christ, because the Law of Moses was transfigured by the Gospell of Christ. Now the Gospell doth consider Christ especially either as hee was corpus carnis in his incarnation, in the veile of flesh or as corpus mortis, in his Passion as hee was in the shadow of death, or as primitia resurrectionis, in his resurrection, and triumph ouer death, and as in all other of Christ his passages, so especially in these the Gospell is the glad-tidings: it was glad-tiding in his birth, when the Messenger was an Angell, the message a Gospell, but when the Sauour of men and Angells deliuers a Gospell much more it is glad-tidings. So is it here where our Sauour the Authour of the Gospell deliuers a Gospell. This Gospell: and what this Gospell is is expressed in the second verse, it is the crucifying of Christ, in the twelfth verse the buriall and resurrection of Christ and indeed these of all other, are the glad-tidings of the Gospell, for the Passion and resurrection of Christ are the lines, that the Patriarches and Prophets beheld by the perspective of faith in the beautifull peeces of Gods promises, these aboue all, bee the glad-tidings, even this Gospell of Christs death and triumph ouer death: the Angells in Christs resurrection told the women Luk. 20. 6. Remember how he spake vnto you in Galile, the sonne of man shall be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe. Indeed this was the Gospell, and this Gospell he especially taught his Disciples, and hee taught this Gospell especially in Galile, when he came into Galile hee taught his

his Disciples the sonne of man shall bee deliuered and killed, and rise the third day, *Mark. 9. 31.* while they abode in *Galile* he taught his Disciples the sonne of man, shall be betraied into the hands of men, they shall kill him and he shall be raised againe the third day, *Math. 17. 22.* when he came towards *Ierusalem* from *Galile*, he taught them this, the Sauour of man shall bee deliuered to the Gentiles, shall bee crucified and the third day shall rise againe, *Math. 20. 19.* going to *Galile*, in *Galile*, throughout *Galile*, comming out of *Galile* hee taught his Disciples his Passion and resurrection. *Galile* as *Ierome* and others, signifieth *transmigrationem*, a departure a transmigration. It was the Gospell of *Galile*, of his transmigration, he did teach this Gospell of transmigration, in the Land of transmigration, it was transmigration from life to death by his Passion, from death to life by his resurrection. The whole Gospell is an Epistle sent from God saith *Austin*, *Euangelium Dei, epistola de calo missa*: And it representeth Christ vnto vs *spirantem, docentem, mira patrantem dira patientem*, preaching, teaching, accomplishing wonderfull suffering sorrowfull things, as *Basil* speaks this death the ministry of our life, the life of man, but death of sinne, death of Sathan, in the death of our Sauour. This is a Gospell of glad tidings, and is it glad tidings? to heare that such a person as the sonne of God, *Mark. 15. 39* suffered such a Passion as the curse of the Law, *Gal. 3. 15.* by so great a compassion, as to doe it for his enemies. That in his birth he was placed among beasts, then tempted by Deuills, then persecuted by Tyrants, then condemned by murderers, then crucified among theeues, and thus he did liue, thus he did die. To heare him condemned for his progeny, a Carpenters sonne; for his Prouince, a *Galilean*; for his profession, a Samaritan; his Disciples Law breakers, his doctrine treason, seducing the people, his miracles impostures, casting out Deuils by

Beelzebub,

Math. 9. 31.

Math. 17. 22.

Math. 20. 19.

*Ierom. interp.
Nem. Heb.*

Austin.

Basil.

Math. 13. 39.

Rom. 5.

Nazianz.

Beelzebub, his company Publicans and sinners, for his whole life breaking the Sabbath, a bibber of wine, working by the Deuill, possessed with the Deuill: Therefore hee must die. If it bee glad-tidings? to heare of *ἑρπύσματα, ραπισματα, χολορισματα*, as *Nazianzene* collects, them of the stripes, and scoffings, and spittings, and thornes, and crosse, and nailes, and speare, and sweate, and blood, and wounds, and distresfull crie, and horrid death: to heare and see this prodigious Tragedy, in a theatre of dead mens bones, couered ouer with ruthfull darkenisse, Angells, Diuells, rockes, graues, the whole vniuers and Creature concurring to this spectacle, onely the sunne absenting, abhorring to see such a death, *Supplicium quo nullum maius, opprobrium quo nullū vilius*, the graue and hell, yelling out their grieve, for the wonder of our redemption, by this wofull passion.

Albertus.

If this be *εὐαγγέλιον* glad tidings? as who dare deny it to be, for if *Appian* writing of the murder of *Tully* endorsed his letter, *πρὸς Αὐτοῖς εὐαγγέλιον διατίκνεις*, Carrying good newes to *Anthony*: then how glad, how good, those tidings of the death of Christ; If it bee glad-tidings, as who can deny it to be? vnlesse they bee enemies to the crosse of Christ, and seeke to euacuate the crosse of Christ, *1 Cor. 1. 17.* whereas Christ hath reconciled all things by his crosse, *Coloss. 1. 20.* and slaine enmity by his body on the crosse, *Ephes. 2. 16.* and the power of God is the preaching of the crosse, *1 Cor. 1. 18.* The crosse being *non patibulum Patientis, sed tribunal Triumphantis*, as *Ierome* calles it: If in the stormy winter of his death, such life, then what lustre, what glory, what beaurie, what life of life, in the spring of life. The crosse of Christ is the onely knowledge of a Christian, *1 Cor. 2. 2.* The excellencie of his knowledge, *Phil. 3. 8.* The glorie of his knowledge, *Gal. 6. 14.* Which made the Apostle crie out God forbid, that I should glorie in any thing but in the crosse of our Lord Iesus Christ. But

Hierom.

looke

looke how farre life surpasseth death, so farre is the ioy of the Resurrection aboue the Passion, no tongue can expresse this noble act of the Lord his blessed and triumphant Resurrection, *Mori dignatus est ex voluntate, sed resurrexiss ex potestate*, saith *Tertullian*; when neither bowells of the earth, nor ligament of the graue, nor sorowes of death, nor power of hell, able to containe him, but that Christ is risen againe, Christ is risen from the dead, a. he best time of the whole yeere, the time of the great Passouer, first day of the weeke, best day of the yeere, first houre of the day, at dawning of the dawninge day, *Math. 28. 1.* rising of the sunne, *Mark. 16. 1.* early in the morning, *Luk. 24. 1.* early while it was dark, *Iohn 20. 1.* *Ortus ex alto, oriens ex imo*, hee that was the resurrection and life, rose by his resurrection vnto life, and became the first fruires of the dead, *1 Cor. 15. 20.* first begotten of the dead, *Renel. 1. 5.* first borne of the dead, *Coloss. 1. 18.* first of those that did arise from the dead, *Acts 26. 23.* Here is glory, and ioy, and gladtidings, and if euer the soules of the Saints and seruants of God, weretransported out of their bodily senses, it should be at this Gospell that I bring vnto you of gladtidings, of great ioy that shall bee to all people, that Christ is risen from the dead, and become the first fruits of them that sleepe; Christ is risen from the dead, and now dieth no more, Christ is risen from the dead, death where is thy sting? graue where is thy victorie? thanks be giuen vnto God, who hath giuen vs victorie by our Lord Iesus Christ. It may seeme to be collected, that this Gospell, is the Gospell of the resurrection not only in 32. vers. *when I am risen, I will go before you into Galile:* but more manifestly out of the 12. vers. *In that shee poured this ointment on my body, shee did it for my buriall:* why was the body annointed for the buriall, but in respect of the resurrection of the body? Saint Paul asketh the question, why are they baptized for the dead, if no

Tertull.

1 Cor. 15.

Aquin.

Ioh. 11. 25.

Math. 12. 39.

Rom. 4. 25.

Doct.

Austin.

Bern.

Hilary.

1 Cor. 15.

resurrection of the dead? why an anointing of Christs body, vnlesse because of the resurrection of his body? *Resurrectio Christi complementum omnium promissionum*, saith Aquinas, without which, no promise performed, no prophesie fulfilled, no mysterie reuealed, no body redeemed from the power of death, no soule could receiue the Gospell of life; Christ tooke vpon him the name of the resurrection, *Ioh. 11. 25.* gaue no signe but of the resurrection, *Math. 12. 39.* shewed his power, wrought our righteousness, by no meanes so evidently as by the resurrection, *Rem. 4. 25.* taught his Disciples, no doctrine so frequently, in 6. Chapters in *Mathew*, in 5. in *Marke*, in 4. in *Luke* often in *Iohn*, mention of his resurrection: so that especially this Gospell is the Gospell of Christs resurrection from which root ariseth this fruitfull branch of doctrine: The resurrection of Christ is the most glad tidings of the Gospell, and containeth in it the summe of the whole Gospell. So S. *Austin*, *Resurrectio Christi tota fides Christianorum*. The resurrection of Christ is the whole faith of Christians: So *Bernard*, *vis Euangelij Epitomen, ex resurrectionem*, wilt thou haue an Epitome of all the Gospell, behold the resurrection: So *Hilary*, *Resurrectionis testimonium proprium munus Apostolorum*, The testimonie of the resurrection is the chiefe office of the Apostles. The reasons of this doctrine are many, without this all the mysteries of our redemption were vaine: Please but to walke into the spring Garden of the resurrection the 15. of the 1. *Cor.* where the Apostlie shewed that if it were not for the resurrection of Christ all that are already a sleep are perished, they that are aliue, are in their sinnes, and therefore dead, twise telleth them, your faith vaine, our preaching vaine, and wee and you of all men most miserable, Hearers and Preachers, and liuing, & dead, and all miserable. Death should wound vs vnto death, the graue shut her mouth vpon vs, the deuouring thoroate of

an open Sepulchre close her iawes vpon vs: our portion onely in this life, and we no better then the life of beasts, temples, and Bibles, and faith, and hope, and heauen, and all in vaine, were it not for the resurrection of Christ from the dead. Againe the resurrection of Christ in that one act comprehendeth all the acts of the Gospell; here is Christs incarnation, hee tooke flesh againe vpon him, here is his conception as before a virgine mother, so here a virgine sepulchre, here is his baptisme, as he came out of the waters, so now hee commeth out of the earth, as in the temptation after fourtie daies hee came from the wildernesse, so here after fourtie houres he commeth into the world, here is his transmigration, whereby he is translated from death to life. In his resurrection the confluence of all his miracles, hee that gaue sight to the blinde, openeth his owne eies, and eares to the deafe, openeth his owne eares, and speech to the dumbe, openeth his owne mouth, he that badde the lame man arise and walke, riseth from death and walketh, and herein worketh the greatest miracle that euer hee did: *Non suscitauit alterum sed se seipsum, nec suscitatio sed resurrectio*, saith Bernard, Hee raised not vp another but himselfe, and it was not passiuely to bee raised by another power, but actiuelly by his owne, not a raising but a rising. So that this of all others is the summe of the Gospell, neuer glad-tidings till now, neuer so glad, so good-tidings as now, *In nascendo contulit consortium natura, in patiendo beneficium gratie, in resurgendo complementum gloria*: In his birth hee conferred the fellowship of nature, in death, the benefit of grace, in rising, complement of glory, saith Bonaventure. Herein, onely herein he brought *defunctis vitam, peccatoribus veniam, Sanctis gloriam*: Life to the dead, pardon to sinners, glory to Saints, as Bernard speaketh. Therefore were ioyce, and hereby our ioy shall be full: *Surrexit Christus exuliet uniuersus mundus*, The ioy of this time,

Bern.

Bona:

Austín.

Vñ.

Greg. Mor.

like that of the *Spouse* in the *Canticles*, which may be applied to *Christs* resurrection ; *Arise my Love, my faire one, the winter is past, the raine is over and gone, the flowers appeare in the earth, the time of the singing of birds is come, the voice of the Turtle is heard in our Land, the Figge-tree putteth forth her greene figges, and the Vines with their tender grapes yeeld a good smell: Arise, my Love, my Done, my Faire one, and come away. Exultet vniversus mundus*, Let the world reioyce and all that are therein. The *righteous branch* of the root of *Iesse* hath re flourishing, the *Lion* of the Tribe of *Iudah* is awakened, our *Phenix* is risen from his owne ashes, our *Eagle* renewed his bill, our *Ioseph* is brought out of prison, our *Sampson* hath carried away the gates of *Assah*, our *Mordecai* is exalted, our *Daniel* deliuered from the denne, our *Ionas* is cast vp by the whale, our *Lazarus* restored to life, our *Glory*, our *Gospell*, our *Glad tidings*, our *Christ* is risen from the dead.

Let vs then aboue all other meditations reioyce in the knowledge of the *Gospell of Christ*, and especially in the remembrance of the resurrection of our Lord and Sauiour *Iesus Christ*, seeing that as the *Gospell* is the power of God to saluation, so the *resurrection*, of all other parts, hath manifested the power of our redemption, from the graue, from sinne, from death, from the *Denill*. Let vs reioyce in the resurrection of our Lord and Sauiour, seeing by this hee shall raise our vile bodies, to bee like his glorious body. Let vs with all care embrace this faith, seeing the bright morning starre which was darkened by death, hath recovered light, let vs be sure he will bring vs out of darknesse into the light of his countenance. *Abraham* saw the day of *Christs* birth, *Esay* fore saw the day of *Christs* death, *Iob* saw the day of *Christs* resurrection, by his owne ; this sweetned his dunghill. Let vs beginne the first resurrection from sinne to grace, that wee may be raised from nature to glory. Of all the Feasts of the whole Church in the whole yeere, wee haue none like

like this : the Church inioyneth the rest, *Scripture* commands this : *S. Paul* giues an iniunction for celebrating of *Easter* ; το παγα ημερη, και ημερη 2557, 157 1097 2049. *Christ* our *Passenger* is offered for vs, let vs keepe the *Feast*, our *Passenger*, for vs let vs, *Nostrum, Nobis, Nos*. *Christ* the *Passenger* indeed, as hee was offered, and our *Passenger* as he was raised, passing from death to life : Let vs then keepe this *Feast*. *Pauls* iniunction is an *Epistle* for this *Gospel*, of this *Feast*. All the *Saints* on earth through the *Christian* world, keepe this *Feast*, as their ioy and *Iubile* : All the *Angels* in heauen (saith *Cyprian*) obserue the same ; *Ipsi Angeli eius gaudia Paschata agunt in caelestibus*. Let vs then obserue these *solemnities*, in the meditation of this *Gospel*, with all reuerence to this glad tidings of *Christs* resurrection. Let vs keepe the feast, not with old leaven, not with the old leaven of malice and wickednesse, but with the unleavened bread of sinceritie and truth. Let the dead burie their dead ; let vs bring forth some fruits of the *Gospel*, to arise from dead workes, to serue the liuing God. *Epicures, Basilidians, Sadduces, Saturnians*, denie the truth of *Christs* resurrection : let not vs denie the power. Which we doe if wee bring not forth the fruits of the *Gospel*, if we cast not off the workes of death and darknesse. *Christ* appeared first to *Mary Magdalen*, and sent her to be the first messenger to *Peter* ; *Christ* to *Magdalen*, *Magdalen* to *Peter*, *Magdalen* the greatest sinner among women, *Peter* the greatest sinner among men ; *Magdalen* to *Peter*, *Magdalen* cleansed of seven *Devils*, sent to *Peter* pardoned of three *denials*. Let *Magdalen* and *Peter* preach this to you, or rather *Christ* himselfe, and this day if ye will heare his voice, harden not your hearts. Beloued, hee that is risen from the graue, is not risen in all your hearts ; with the *Pharisees* yee haue laid a stone, and the *Devill* he hath laid the watch, and that heauy graue stone of sinne sealed downe, preffeth downe soules : few will be raised, few shall bee

1 Cor. 5.7.

Cyprian.

Psal. 95.7.

amed. The hypocrite dares not rise, hee hath so many
shapes, he feareth God will not know him, if he meet
 him. The *harlot* cannot rise, shee is a dead soule in a
painted Sepulchre. The *drunkard* would rise, but hath
 neither hand nor foot to help himselfe, the earths monster,
 and his owne murderer. The *Gallant* like *Lazarus* in
 the graue, is fast bound, is close prisoner to his owne clothes.
 The *Vsurer* is *Taylor* to other mens bonds, and bonds-lawe
 to his owne money. The *Courtier* of all other is most
 carefull to rise, yet no man sleepes longer, either fettered
 with hopes, or ensnared by fancie, or bemitched by fauour,
 but beginning with false footing, fals, and lies by it. The
 plaine *Country man* riseth vp early, goeth late to bed, ea-
 teth the bread of carefulnesse, obserueth how dearth aris-
 seth, but for other rising, he beleues it is enough if hee
 shall rise at the last day. The *Citizen*, of all other is most
 likely to arise, the *Citie* being the Sea into which all the
 fresh *riners* runne, though many ships here suffer ship-
 wracke. The *Citizen* is willing to rise, for it is impossi-
 ble how he should sleepe, and as worthy to rise as any;
 he is the *States Treasurer*, and the *Lands Pillar*, and sure
 the *Citizens* rising would be blessed if his *staires* were not
 crooked. We our selues that preach the resurrection, can-
 not rise, because we will not heare our selues. The *Church*
 as well as *Church-yard* is full of dead bodies: willingly
 would many of vs rise, though by *Simon Magus* ac-
 quaintance: others would rise, but they haue no *An-
 gels* to put them into the *Poole*: others are risen, and
 worse then *Magdalen*, neuer preached since their resur-
 rection. Beloued, these are not the fruits of the *Gospell*,
 nor the fruits of the resurrection. I am no *Satyre*, nor
 this place a *Pasquill*: I acknowledge many, and many
 blessed seruants of God, to be fruitfull in this doctrine, in
Church, Courts, Citie, Countrey: yet be there not in this
Auditorie, that would be more heartily inflamed with
 some other *Gospell* then this *Gospell*, some other doctrine
 then

then this of the *Resurrection* ? Some rich *Citizens* that would willingly heare this Text practised, *Owe nothing to any man but loue* : and some poore *Creditors* this Text vrged, *The good man is mercifull, and lendeth*. Some great *Lawyers* delire to heare this Text pressed, *The Law is good, if a man vse it lawfully*, 1.Tim.1.8. but some poore *Clients* this Text opened, *Brethren, there is utterly a fault among you, that yee goe to law one with another*, 1.Cor.6.7. The *Glinton* would no Text but this, *Goe eat of the fat, and drinke of the sweet*, Nehemiah 8.10. The *Wsurer* none but this Text, *A wise man put out his Talents to vse*, Mat. 25.14. The *Country man* would heare the *Citie* and *Country* compared to *Pharaohs* fat and leane kine, the one denouring the other. The *Citizen* and *Country man* would heare that Christ was first persecuted by the *Court*, at his birth by *Herod* and his *Court*, at his death by *Pilate* and his *Court*. Of all Texts, there is one redi-ous to all in *Country* and *City*. Yet in the meane time the poore *Minister* hath found the Text, and preached it, though it takes no successe, and it is a Text to be taught all, and his Text is *Deut.14.22. Thou shalt truly tisbe of all thy increase*. And he is bound to preach this, for how can he preach vnto the heathen if he be maintained? and bound because hee beareth *God curse* where man denieth the. Reade when you come home, with horroure, *Mal.3.8. Will a man rob God ? yet yee haue robbed mee, saith the Lord*. But yee say, Wherein haue wee robbed thee? His answer is, *In tithes and offerings, therefore yee are cursed with a curse*. But I forget my selfe. Christs salutation in the resurrection was *Peace be vnto you*, and I bring to you a Gospell of peace. *Arise therefore thou that sleepest, if Christ shall giue thee life*, let not *Adams apple*, *Achans wedge*, *Esaus broth*, *Babylons cuppe*, *Iudas loppe*, betray thee; the *snarcs* of *Sathan*, *fetters* of the flesh, *chambers* of death, *workes* of darknesse, *chaines* of hell, enbrall thee; arise by Christ, to Christ, with Christ,

Deut.14.22.

Mal.3.8.

Christ, as if yee had embraced this Gospell of Christ, seeing this Gospell is a preached Gospell. My second passage.

Preaching is the ordinary meanes to worke beleeuing. It is the *Trumpet* of *Esay*, the *Cymball* of *Dauid*, the sound of *Aarons* *bells* in the *Sanctuarie*, the *sauiour* of life vnto life vnto them that beleuee. It is a *speech* to men to edification, exhortation, comfort, 1 Cor. 14. 3. Preaching is the *cesterne* to conuay life and beleefe to the soule, the *knife* to diuide the *Scripture*, the *key* of the Kingdome of heauen, a *fire*, 1er. 23. 29. a *power*, Rom. 1. 16. a *hammer*, 1er. 23. 29. a *shower*, *Esay* 55. 11. a *sword*, euen the sword of the spirit, Ephes. 6. 17. A sword sharper then a two-edged sword, Heb. 4. 12. The *Proclamation* which the Lord hath vsed by the mouth of all his *holy Prophets* sincethe world beganne, whereby God hath euer selected a *vocation* of men, to deale betwixt God and man, whose *preaching* in their *ministerie* is aboue all other *Oratione*, as the *Schooles* obserue, *Dicere infra*, *Docere circa*, *Predicare supra* : Wee speake of things beneath vs, our teaching is of those things about vs, but preaching is of things aboue vs. In the *Primitive world* the first borne was the *Priest* and *Preacher* to the familie. Before the *Flood*, *Enech* a *Preacher* of *Righteousnesse*, *Iude* 14. At the *Flood*, *Noah* a *Preacher* of *Righteousnesse*, 2 *Pet.* 2. 5. Before the *Law*, *Melchisedeske* a *King* and *Priest*, *Gen.* 14. 18. In the *Law*, *Salomon* a *King*, a *Preacher*, *Eccles.* 1. 1. The Lord neuer intended his word should be laid vp only as the *Tables* of *Moses*, or the sword of *Goliath*, or the *Kings Treasure* in the *Temple*, but ordained an *Ecclesiasticall Hierarchie* for his *Church* by a *Tribe* of his *choosing*, to breake the bread of life to his *chosen*. *Aaron* so honored with the *Miter*, *Censer*, *Altar*, *Crowne*, *royall robes*, and *miraculous rod*, he and his *Tribe* were inioyned by God to teach *Iacob* his iudgements, and *Israel* his Lawes, *Dent.* 33. 10. The very forme of our preaching

1 Cor. 14. 3.

1er. 23. 29.

Rom. 1. 16.

1er. 23. 29.

Esay 55. 11.

Ephes. 6. 17.

Heb. 4. 12.

Aquin.

Albert.

Dent 33. 10.

preaching was practised by the *Leuites* vnder the Law, *Nehemiah* 8. verse 2. The meeting of the Congregation, verse 3. Place in the street neere the water gate, 4. *Efra* the Priest stood in a *Pulpit* made of wood, 5. His *Praiser* before Sermon, the Prophets *Amen*, 5. His opening the booke, 8. His reading the *Text*, opening the meaning, giuing the *sense*, causing them to vnderstand. Thus preaching vnder the Law. Vnder the Gospell it was the ministerie of reconciliation, the promulgation of the glad tidings of the Gospell, and the imploying of the *Talent* God bestoweth, *Talentum quod creditum, non quod inuentum*, saith *Lirinensis*; A *Talent* receiued, not deuised: Then by preaching hearing, by hearing faith obtained. Neuer was there so large a *Commission* granted, as the *Commission* of preaching, *Goe into all Nations*, *Matt.* 28. 19. And as large was the execution, for they preached in euery City, *Acts* 15. 21. in euery Church, *Acts* 19. 23. in euery place, *Mark*, 16. 20. at euery time, in season, out of season, *2 Tim.* 4. 2. to euery creature vnder heauen, *Mark*, 16. 15. The Gospell was thus generally preached, and to the end of the world must be preached. From which word preached, as out of a fountaine, ariseth this streame of Doctrine: The preaching of the Gospell is both the especiall ordinance, and great blessing of God. The reason, because it is a light to them that sit in darknesse, and a light that God hath appointed to bee carried before his people. A light in deede, to them that sate in darknesse, where the Prince of darknesse, and power of darknesse, and workes of darknesse, and shadow of death, did ouerwhelme them. There neuer was so great miserie in *Israel*, as when no Prophet to teach them. Three especiall remarkable wants, all harbingers of woe to *Israel*: No Smith in *Israel*, *1 Sam.* 13. 19. No King in *Israel*, *Iudges* 18. 1. No Priest in *Israel*, *2 Chron.* 15. 3. the last of all the rest most miserable. As dolefull, as fearfull, is *Dauids* complaint of that time, *Wee see no tokens, there*

Lirinens.

Doct.

Homer. Iliad. 4.

Rom. 10. 14.

Reu. 1. 3.

Austin Conf. ss.

Austin.

Bern.

Luk. 4. 18.

is no Prophet more, no man of God in the Land, no man that understandeth any more, no teaching, no Law, no peace, no God among them, because no Priest among them. *ἡ δὲ ἀρχὴ ἐστὶν ἡ ἀρχὴ, ἡ δὲ ἀρχὴ ἐστὶν ἡ ἀρχὴ* : All things *ouerthwart*, declining, crooked, nay cursed. The word therefore is a light vnto our feet, and a lampe to our paths, and the preaching of this word so necessary, that as without hearing no belecuing, so no hearing without preaching, Rom. 10. 14. And where no preaching, the people perish, Pro. 29. 18. I denie not that reading is a blessed exercise, and blessed is he that readeth, Renel. 1. 3. A great part of S. Austins conuersion is imputed to his reading of a place of Scripture : but sure I am, that the Promise is annexed to preaching ; and S. Austin confesseth, that by S. Ambrose preaching he was especially conuerted. So in his confession to God may be collected : *Ad eum Deus per te ducebar nescius, ut ad te per eum sciens ducerer*. It was preaching rather then baptizing, wherein our Saviour was exercised, Iohn 4. 2. *Fecit mira, dixit multa*, saith Bernard ; hee wrought miracles, hee spake Oracles. But as if hee had onely come to the world to preach, he proclaimes himselfe, Luk. 4. 18. 19. *The spirit of the Lord is vpon mee, and hath anointed mee to preach, to preach the Gospell to the poore, to preach deliuerance to the captiues, to preach the acceptable yeere of the Lord*. In the Primitive Church they traueld, & thirsted, & hungered, & laboured, & sweat, and bled, and died, and compassed sea and land, for the obtaining of this Iewell ; and in that Infancie of the Church, hauing found preaching, though as the Wise men Christ in the cratch, they adored it. The Ecclesiasticall Storie is plentifull herein, not to bring forth in this Sunshine the sacred Lampes burning in those golden candlestickes, Polycarpus, Ignatius, and Clemens, and those many Disciples of the Disciples of the Lord. Iustin Martyr records in his time holy meetings, reading, preaching, an houre euery Sabaoth.

Tertullian,

Tertullian testifieth, that all the meetings of *Christians* were celebrated with holy Sermons. The *Councell of Mentz* ordained that euery day of the Lord the word of the Lord should be preached, & at the length great was the multitude of the Preachers, the *Gospell* deliuered euery where by *preaching*, as by the only means to bring *saluation*. And sure if any part of the *Gospell* might haue beene deliuered sufficiently without *preaching*, τὸ εὐαγγέλιον, this *Gospell*, the *Gospell* of the *resurrection* might; for after our *Sauour* had shewed himselfe alive by infallible proofes, as *Luke* speaketh, *Acts* 1. 3, such as *Aristotle* calleth *συνεῖα ἀναγκασία καὶ ἀλυτα*, prouing his *resurrection* to all the *senses*; by the *sight*, hee shewed, and they saw his *wounds*; by *hearing*, he spake, they heard, Peace be vnto you; by *tasting*, they ministred, and he tasted *broiled fish*; by the *touch*, *Thomas* doubted, and the Lord constrained him to touch his *wounds*; by the *smell*, the Lord *breathed* on them, and they receiued the holy Ghost. *Nature* seekes but to sense, the five senses five porches of *Natures Palace*. In euery sense the *Resurrection* of *Christ* proclaimed, that τὸ εὐαγγέλιον κερυζεν, this *Gospell* must be preached. When no circumstance of time, or place, or person, vnmanifested, appearing the day of his resurrection early in the morning, late at night, both times of day; to the *Disciples* abroad and in the house, both places; to *Souldiers* and *Apostles*, both conditions; *Jewes* and *Gentiles*, both religions; men and women, both sexes; *liuing* and *dead*, both estates; when friends, *foes*, *Disciples*, *strangers*, *Angels*, *Devils*, bare witness, and *graves* opened their *mouthes* to proclaim this point, yet τὸ εὐαγγέλιον κερυζεν, after the *horror* of the *Earth-quake*, rolling the stone, seeing the clothes, hearing the *Angell*, witness of the women, *satisfying Thomas*, eating, speaking, walking, breathing on them, breaking bread with them, *bodily* presence 40. dayes among them, hauing beene seen to more then 500. at once, 11. *Disciples* being

Tertull.

A & 1. 3.

Act. 1. 22.

Chrysostom.

Use.

Hos. 8. 12.

1 Pet. 2. 13.

witnesses of this, *another* must be added to be witnessse to preach the resurrection, not *ceterorum tantum, sed resurrectionis testem*, saith *Chrysostome*. So necessarie is preaching the Gospel, no Gospel without preaching.

Let vs then embrace the preaching of the Gospel with gladnes, as that which is able to *saue our soules at the great day*, the kingdome of God, by the preaching of the Gospel is among vs, let him that hath an eare heare what the Spirit saith, *Were the things of the Law honourable?* Hos. 8. 12. How much more should the gracious word brought vnto vs, by the preaching of the Gospel: Was the second person of the Trinitie called the Word, and that Word made flesh; and the third person the holy Ghost came downe in *tongues of fire*, and those *tongues* only giuen to preach *that word*, how then should our harts burne within vs, to enflame vs to the desire of these *spirituall things*? It is much that *Enoch* and *Elias* both Preachers, of all other were taken vp to *heauen*, that *Lot* and *Noah* both Preachers, of all other were saued from the double deluge of *fire* and *water*, that *Moses* & *Elias* both Preachers of all sorts of men vnder the Law, were chose to be with Christ in his *transmigration*, that Kings haue beene Preachers *Melechisedech* a King Priest, *Danid* a King Propther, *Salomon* a King Preacher. But that which is aboue all, is that Christ Iesus that came into the world to saue sinners, that came to enrich it with his grace, to confirme it by his *example*, to redeeme it with his *blood*, came to instruct it with his *doctrine*, and to preach this Gospel. For his sake, wee therefore as *Pilgrimes*, and *strangers*, beseech you that ye receiue not the word of God *this grace of God in vaine*: By the tender mercie of God wee beseech you, though yee deny the dignitie of preaching, yet acknowledge the power that hath called you to this inestimable light. Saint Peter tells vs of *σωτηριαν*, subiection of the people to the Pastor; and Saint Paul of *ἐκκλησιαν*, the authoritie of the Pastor

Paster ouer the people, I presse neither, but I call for the acknowledgment of the power of preaching: Paul warns frequently that they dispise not *Timothy*, obey them ouer you, they are worthy of double honor that are ouer you haue them in singular loue, and esteeme them highly that are ouer you in the Lord, by authoritie this may bee expected, but better by charitie to bee expected. Miserable men! wormes and no men, what are wee? clods of earth, clothed with infirmities, and mortalities as ye are, peeces of clay hewen out of the same pit as yee are, wee are but fragmen: s of men, tinkling cimballs, broken cesterne, corruption equally acquainted with vs as you: yet wee are the Embassadors of Christ, his strength is in our weaknesse, and he that hath said dispise not prophesie, hath enioyned not to dispise *Timothy*. Beloued, if yee desire saluation, dispise not Preachers, nor preaching, I neede not vrge this in this City, where the Lord hath as many acres of good Christians, as in any such quantitie of earth in *Christendome*, yet if as in *Iob*, so in this assembly now the sonnes of God are come to present themselues before the Lord there be a *Sathan* here, so heere, any sonne of perdition that is a scorner of Preachers, into whose loathsome body *Rahabekah* is stolne from hell, filling his mouth with blasphemie, against Gods ministerie. Let him know that *Ieroboam* a kings hand was withered, when hee onely would lay hold on a Prophet: that 2. Captaines, 2. fifties fired from heauen when they onely would apprehend a Prophet: 42. children torne in peeces, by wilde beares, who only as children mocked a Prophet: 250. deuoured by fire, *Corab* and all his complices, the men, houses, goods, all deuoured by the earth, who onely rebelled against a Prophet: Nay *Miriam* a holy woman, stroken with a loathsome leprosie onely for a murmur against a Prophet. Neither King, nor Priest, neither Iudge, nor Militarie man, neither Captaine, nor Souldier, neither man, nor woman, neither women, nor children, haue esca-

1 King. 13. 4.

2 King. 1. 10.

2 King. 3. 24.

Numb. 16. 35.

Chrysost.

Plat.

ped vengeance for wronging Prophets : and as if all Gods creatures were ready not onely to assist them , but relieue them, euen the most sauage creatures. Crooping Ravens fed Elias a Prophet, raging Lyons preferred Daniella Prophet : *Aues pascunt feras parant, homines seruiunt*, saith Chrysostome. Beloued, I onely cast this dart, at the desperate Atheist, who contemnes preaching, and is onely wittie in this kinde of wickednesse. Let it bee your care, yee watchfull Senators of this great Citty to giue all encouragement to this holy exercise, when it was threatened by some popish Courtiers, in the firy raigne of Queene Mary that the Court should be remooued from the Citty, which would cause the Cities pouertie, it was nobly and resolutely answered by the Lord-maior, they feared not, vnlesse they could also remooue the currant of the Thames. Beloued, so long as the currant of the Gospell shall engirt your Citty, well are ye, and happy shall yee be. Giue all Christian encouragement that the sound of preaching may be heard in your streetes ; it were a blessed suite that in your plantation of IRELAND that Land of IRE, where Gods wrath hath abounded for the want of the Gospell, yee endeavourd by those reuerend Bishops that his sacred Maiestie placeth there to settle faithfull, painefull Preachers, in your new Citties : The Londiner may plant, the Courtier may water, the Preacher onely by Gods assistance must bring forth the encrease. There were sometimes no Physicians in Athens, one wondered at it, and questioned it, but receiued this answer, because no reward for Physitians : Yee haue Preachers as plentifully as any Citty of the world, you may blesse God for this : They haue in some places among you, as bountifull rewards as men of any vocation in the world, they may blesse God for this : Lawyers may watch ouer and deuour your states ; Physicians watch ouer and destroy your healties : Only preaching is able to saue your soules. All haue neede of this : Many worthy consecrate their sonnes to this ; some good

good soules I hope take comfort in this. Beloued, if there bee any consolation in Christ Iesus, if any comfort of loue, if any fellowship of the Spirit, if any bowells and mercies open your hands, and at length bring forth fruits of such plentiful preaching. Sit ye idle in the market, idle in the vineyard, idle in the Temple? The trumpe of an Archangell will terrifie you, the song of mercy shall be silenced, the voice of the Turtle shall cease: Athens was Mater studiorum, non erca virtutū: Shall London abound in preaching, and abound in sinning; what is this, but to kill the Prophets, and build their Sepulchres. It was Dines charitie, to send out from the dead, to preach to his brethren; But now it is our Sauours mercy he is risen from the dead, and is come to preach the resurrection, and the life, and you partake those things, which the Angels desire to looke into, and are neuer satisfied with looking therein, 1 Pet. 1. 2. wherefore I beseech you, Blessed and Beloued, by the care ye haue of your owne soules, by your hope of saluation, by all the mercies of God, by all the merits of Christ Iesus, by his agony and bloody sweate, by his crosse and passion, by his pretious death and buriall, by his glorious resurrection, & ascension, let not your preaching of life, be the sauour of death. Let at length preaching, purge your streets of unlawfull-gaine, cleanse your shoppes of deceit, melt your false ballances, quench your lust, coole your lusts, abate your pride, assuage your malice, confound your couetous vicious deuises; that you may be restored to righteousness, and holinesse, to the Image of him that hath called you: I should not end this point till you beginne the practise, but the starre leades mee, I must follow further, for this Gospell goeth further, this Gospell shall be preached through the whole world. My third part.

There was light in Goshen, when darkenesse in all Egypt: that was strange, but there was darkenesse in the Temple, when all the earth was full of glory. Glory in the earth, in the whole earth, the whole earth full of glory, and

Origen. in Esa. 6.

Hierom.

2 Pet. 1. 19.

Crysost. m.

and the Temple full of *smoake*, it is more strange then that in *Sodome*, a iust man was found, when in *Ierusalem* there was not one good man. *Darknesse* in the Temple, when light in all the world? If the eye be darke how great is that *darknesse*? *Origen* tells vs, this was a manifestation of the preaching of the Gospell, to the *Gentiles*, and a blinding of the eyes of the *Iewes*. But our Sauour was sent rather to the *Iewes* then *Gentiles*, I am not sent but to the lost sheepe of the house of *Israel*, go not into the *Gentiles*, but to the lost sheepe of the house of *Israel*, here is that light as in the Temple, and *darknesse* ouer all the earth, and cruell habitation? How shall this Gospell be preached throughout the world, when the *Gentiles* the greatest part of the world were denied the Gospell? Saint *Hierome* answereth that the Lord would not partake the Gospell to the *Gentiles*, before it had bene offered the *Iewes*; It was *Paul* and *Barnabas* speech, *Act.* 13. 46. It was necessarie that the word of God, should be first spoken to you, but seeing yee put it from you, loe wee turne to the *Gentiles*: Heere the Temple was full of *smoake*, and all the world full of glorie. The *Iewes* indeede had a light and whether this light were the seate of the Church, or scepter of the Kingdome, or Law of *Moses* proper it was to the *Iewes*. It was but *lucerna* a lampe, and at length extinguished: But when the light was conueied to the *Gentiles*, it was *Lucifer* the day starre sprung in their hearts, Saint *Peter* so distinguisheth, 2 *Pet.* 1. 19. the Law was *λύχνος* a law shining in a darke place, the Gospell *φωσφορος* the day starre in the dawning of the day, well might our Sauour be called the light of the *Gentiles*, for he appeared by a star to the *Gentiles*: *Quare per stellam, quare magis per stellam*, saith *Chrysostome*, as the mother of *Sisera* answereth her selfe so doth he, the star was as fit a signe for the *Magi* as the lambe for the *Shepheards*, the lambe was borne, *Shepheards* are first told, of the lambe among the *Iewes*: the light of *Israel*

*I*sræll appeared, men in the *starres* are directed by this star, Christ Iesus is the bright morning *star*, *Rev. 22. 16.* hee must be the light of the *Gentiles*, *Lucerna Mo(ys, Lucifer Christus, Iohannes vox, Christi uerbu: Moses* was enough for *Ierusalem*, the Church of the *Iewes* the day-*star* must be the light of the *Gentiles*, *Iohn Baptist* the voice enough for the *wilderneffe*, *Christ* the Word preached through the world. *Ante resurrectionem, ne abieritis post resurrectionem, ite predicate*, before the resurrection, this *commandement* go not into the way of the *Gentiles*, after, *goe each all nations*: This text is then the *prophecie* of the generall preaching of the Gospel after the resurrection. Our Sauour being driven out of the *Temple*, presently healed a man blinde from his birth: the *Greeke* Fathers, and of the latine, *Bede, Aquinas*, and others, expound this of Christ being driuen from the *Iewes*, he healed the *Gentiles* blinde from their birth. Many *collections* to this purpose the destroying *Angell* in the *pestilence* in *Dauids* time, sheathed his sword, not ouer the house of a *Iewe*, but ouer the house of *Araunab* a *Iebu-sire*, a *Gentile*: The *Arke* was brought home, not to *Dauids* house, but to the house of *Obed Edom*, a *Gittite*, a *Gentile*: Before, *Abrahams* buriall place, was purchased of a stranger, a *Gentile*; the place to build the *Temple* bought of a stranger a *Gentile*, the field on which the *Iewes* bestowed *Indas* 30. peeces, was bought to bury strangers *Gentiles*, *Iob* from *Hus*, *Ruth* from *Moab*, *Rahab* from *Iericho*, *Salomons* wife from *Egipt*, the famous *Queene* from *Sheba*, first fruites of the *Gentiles*; the *Wifemen* that came to Christ, the *Centurion* the honourable *Souldier*, *Zacheus* the great *Vsurer*, *Stephen* the first *Martyr*, *Cornelius* the *Captaine*, *Simon* the *Tanner*, *Queene* of *Candaces* *Eunuch*, were all *Gentiles*. I deny not but some parts of the Gospel were knowne, to the heathen before they were preached, that Christ should be borne, the *Sibills* foretold it, that hee should bee the

Chrysof.

Theoph.
Nazianz.
Bede.
Aquin.

Redeemer, Tully de diuinatione: Of his miracles, Tacitus is not silent in his 5. booke: Of the Wise-mens starre, Pliny in his 2. booke: Of the Innocents, Macrobius in his Saturnals: that Christ was the word, Plato in Timaeo: that by this word all things were made, Amitius the Platonist acknowledgeth: that Christ suffered, Dionysius the Atheist: But this was not enough, our Sauour that would haue all men saued, and to come to the knowledge of the truth, would haue all the ends of the world to heare of the saluation of our God. He sent the Apostles to all nations: Peter into Antiochia, Iohn into Asia, Iames to Syria, Andrew to Scythia, Phillip into Gallia, Thomas into Parthia, Bartholomew into Armenia, Mathew in Ethiopia, and Simon Zelotes into Mesopotamia, and vnto this Land, ἀντιόχειοι βασιτιοι, either Saint Paul as Theodoret affirmes, or Saint Peter as Baronius, or Ioseph of Arimathea as most deliuer: So that it is not only as the Psalmist sang, Praise the Lord ye house of Levi, praise yee house of Aaron, praise the Lord ye house of Israell, but praise the Lord all yee Nations, praise him all yee Gentiles, all they that feare the Lord praise the Lord in all places of his Dominion, praise the Lord, for the sound of the Gospell is gone out into all the earth, and the preaching thereof vnto the ends of the world, from which light of the Gentiles, we gather this light of Doctrine, That all the world shall see the saluation of our God; the Reason, because hee will haue all inexcusable, send to al, come to all, preach to all, in all places of his Dominions: It was his Law in Dent. 10. that no City should be destroyed before he offered Peace vnto it, and though hee alwaies haue his iudgement ready, his bow bent, his arrowes prepared, his sword sheathed, his cuppe mingled, his weapons burnished, yet before his storme of iudgement, he sends a showre of mercy, warning before wee: Euen Ninineb, and Tyrus, and Babylon, and Sodome had warning; before hee will iudge the world with righteousnesse, he will shew them the light of his conuersion,

Psal. 117. 1.

Doct.

Dent. 10.

nance, his way shall bee knowne vpon earth, his sauing health among all nations: But is this fulfilled, it was Daniels prophesie, their sound is gone into all Lands, Psalm. 19. 5. Esayes proclamation, Harken o yee Iles, heare yee people that dwell from farre, Esay 49. 1. Christs iniunction, Go teach all nations, Math. 28. 20. Remission of sinnes shall be preached to all nations, Luk. 24. 47. they preached euery where, Mark. 16. 20 It is true, *Quoad ad vitam creauit, ad veniam redimere voluit. I will poure my Spirit* (saith God) vpon all flesh, and againe, *all flesh shall see the saluation of God*, and all the ends of the world haue seene the saluation of our God. Chrysostome, Euthimius, Theophilast, Eusebius, Anselme affirme this generall publication, and Chrysostome vpon Math. thinketh it was accomplished before Ierusalem was demolished. But Origen, and Ierome, and Ambrose, and Austin. and Gregory, and Bede, and the Authour of the imperfect worke vpon Matthew, and most of the Moderne, thinke that this Gospell was not then, or is now so generally knowne, because this is the last signe of the last dayes: Cyrill, Damascene, Theodoret, expound those places, *non adhuc esse vniuersalitatem predicationis, sed esse implenda hanc vaticinationē successionē temporis*: Austin to this purpose, *verba Matthei non adhuc completa, sed esse complenda*, Aquinas, to the same purpose, *Vera sunt Matthei verba, non respectu generalis predicationis, sed propter certitudinem diuine praeordinationis*. It is Saint Ambrose obseruation, that the Elders spake to the Lambe, *Redimisti nos, ex omni tribu, lingua, populo, natione, non dixit omnem tribum, omnem populum, omnem linguam*, herein incomplete generis distributio, as in this go teach all nations, that is some of all. But this answer is not full: The best answer of the former Authors is Thomas, *vitur praefero pro futuro*, or this Euangelij fama in omnibus gentibus predicatur, at Ecclesia in omnibus Gentibus non adhuc edificatur: And Zanchinus concludeth all, *Certum est Euangelium ad omnes gentes pertinere, non*

Psal. 19. 5.

Esay. 49. 1.
Math. 28. 20.

Luk. 24. 47.
Mark. 16. 20.

Cyrril.
Damascen.
Theodoret.
Austin in hunc locum.

Renel.

Aquin. aurea catena.

Aust. ad Hesich.

Prudent.

Minut. Fel.

Copten.

Lyra.

Math. 12. 39.

Mark. 8. 11.

Math. 16. 4.

A& 1. 8.

A& 1. 22.

A& 2. 32.

adhuc ad omnes peruenire; for in the time of Saint *Austin* there were as he witnesseth some Nations *quos nec acceperant, nec audierant*. For the Gospell in the primitiue Church was *Orbis ludibrium, & opprobrium*. And long after in the time of *Prudentius*, *Nunc dogma nobis Christianum nascitur post enocatos demum inde consules*. It was a Prophecie, euery age fulfilleth a peece of it, the neerer the world to the consummation, the more generall should be the Gospells publication. *Ingratinos*, saith *Min: Falix*, we are vnthankfull, the Gospell groweth more ripe in our time, some thinke the sun euery year descendeth so much neerer the earth, certainly the Gospell in euery age, shineth more plentifully in the world. The Gospell shall be preached through the world, blessed are they that haue a hand to helpe such a worke. That it is by Scripture said to haue beene preached to all nations, that speech is to be referred, either to Prophecie, or to be vnderstood by the Synecdoche, or Hyperbole. Certaine it is, that yet it is not so preached, & as certain that this Gospel shall be preached. *Lyra* vpon the words of Christ go teach all nations, *Hic diuulgatio Dominice resurrectionis*, behold by this Commission a diuulgation of Christs resurrection, and of all the parts of the Gospell, that euer haue beene published, none more generally then this. The *Scribes* asked a signe, Christ giues them no signe, but of the Prophet *Ionas*: the *Pharises* they asked a signe, Christ answers, no signe, but the signe of the Prophet *Ionas*: At the same time *Saduces* came, and haue the same answer, no signe, but of the Prophet *Ionas*: *Ierues*, *Scribes*, *Pharises*, *Saduces*, no signe, but of the resurrection. Aboue all other duties, he required his Apostles should in *Hierusalem*, *Iudea*, *Samaria*, and vnto the vttermoſt parts of the earth bee witnesses to him: of all other points, witnesses of his resurrection. Therefore *Peter* first, in his first Sermon in *Ierusalem* witnesseth that God hath raised vp *Iesus*: *Peter* and *Iohn* preach this

to

to the *Sadduces*, The resurrection of *Iesw*, *Acts* 4. 2. *Paul* and *Silas* testifiethis to the deuour *Greekes*, Christ that hath suffered is risen, *Acts* 17. 3. And of all other Apostles, *Paul* as if he had beene the Apostle of the resurrection, is most plentifull. No Prophet, no Apostle euer more abundant in any point, then he in the resurrection. To the *Romans*, Christ rose againe for our righteousness, *Rom.* 4. 25. To the *Corinthians*, Christ died and rose againe, *2 Cor.* 5. 15. To the *Thessalonians*, Christ died and rose againe, *1 Thess.* 4. 14. To the *Philippians*, The power of Christs resurrection, *Phil.* 3. 10. To *Timothie*, The resurrection of Christ who abolished death, *2 Tim.* 1. In a word, he preached no other Doctrine to the *Grecians* of *Thessalonica*, to the *Stoicks* at *Athens*, to the *Scribes* and *Pharises* in *Ierusalem*, to *Festus* and *Agrippa* at *Cesarea*: In euery Court where he was questioned, he crieth out, *I stand for the resurrection of the dead*, as if ready to preach through the world that this Gospel is to be preached to all Nations.

The vse of which point, of the generall preaching of the resurrection of Christ through the world, should stirre vs vp to a thankfull acknowledgement of the plentifull enioying of this mercy. It is the manifold grace of God, *1 Pet.* 4. 10. The exceeding grace of God, *Rom.* 5. 15. The superabundant grace of God, *1 Tim.* 1. 14. The plentifull Redemption of the Lord, *Psal.* 130. 7. That wee that sate in darknesse, and in the shadow of death, haue seene this great light: that wee haue euen from the beginning of the faith receiued this faith. I know our Adversaries doe claime the honour of conuerting our Nation: Were it so, we might complaine that the *Euill man* hath sowne Tares. But as the field was sowne with seed by the husbandman before the Adversarie sowed Tares, so wee had Religion before they knew Superstition. They attribute much to *Anstine* their Monke, who was as farre from the steps as time of blessed *S. Anstine*. For which Monke, it

Vse.

1 Pet. 4. 10.
Rom. 5. 15.
1 Tim. 1. 14.
Psal. 130. 7.

Gildas.

Bede.

Gen. 22. 14.

In *Bangeria*
Wales one and
 twenty hun-
 dred Monkes,
 1. Archbishop,
 and 7. reuerend
 Bishops in
 those parts of
Britaine, &
plures viri do-
ctissimi, long
 before the time
 of *Austin* the
 Monke.

Beda lib. 2. cap. 2
 cited by Bishop
Jewell aginst
Harding in his
 Reply, p. 142.
Galfr. Monum.
 lib. 8. cap. 4.

Tho. Gray Chro-
 nol. Anglie.

Matth. Westm.

Polid. Virgil.

Ranulph. Cest.

Saxen Chron
 of *Peterborough*

Austin the
 blacke bloudy
 proud insulting
 Monke in his
 spight and
 spleene to
Wales, drew in-
 finite blood,
 and destroyed
 more bodies
 then euer *Po-*
perie faued
 soules.

is vpon record, that neither his *pride* could sloop to
 such a labour, nor his learning deserued any such honour.
Gildas and *Bede*, and our owne Chronicles tell vs, that
 the ancient and noble *Britaines* first received the faith
 among vs, as if *Dominus in monte*, the Lord would bee
 worshipped first in the mountaine. Then *Britaine* was
 the fleece with the deaw, and all the surrounding Coun-
 tries as *Gedeons* fleece drie; though now this, as *Gedeons*
 fleece full of deaw, and the mountainous parts as *Gede-*
ons floore now drie, by the desolation of the Church there,
 and by the negligence, or ignorance, or indulgence, or all,
 of those that should ouersee it. But for that *Mounte-*
banke Austine the Monke, hee supplanted Religion there,
 neuer planted it here. *Beda* mentioneth his prodigious
 insufferable pride, which made the reuerend *British* Bi-
 shops refuse him. If he were our Apostle, or Euangelist, as
Hierome said to *Ioninian*, Si Apostolus, If he were our Apo-
 stle, where did he preach? If our Euangelist, what did
 he write? As *Varus* spake of *Valerius*, He entred the Land
 poore, and left our Church poore; hee caused the death
 of many bodies, and it is doubt he neuer gained soules.
 It hath beene our *Aduersaries* generall claime, as that
 madde man in *Athenaus*; who claimed all the ships
 came into the harbour; or as the *Devill* on the Pinnacle,
 All the Kingdomes of the earth: so they claime to bee
 the only conuerters of Nations, and they the generall
 Preachers of the Gospell. Whereas they neuer yet prea-
 ched wheresoeuer they came but vpon one especiall
 Text; and in all parts of the world where they haue
 beene, they haue preached that so powerfully, that their
 hearers haue wept, and bled, and died for learning that
 Doctrine. Their Text is, *Matth. 10. 34. I came not to*
send peace, but a sword. Looke but vpon the estate of
India, which as *Vesputius* testifieth was conuerted by
S. Thomas, where ye may finde more cursed Prodigies
 then euer the Sunne beheld in any Mappe of miserie:
 where

where the *Romish Apostles* did exceed *Cain*, or if possibly *Indus*; where they *ranished*, and then *murdered Queens*, tore *infants* in peeces, cast men to *massines*, cut children in *collops* to feed *dogges*: Happy was his inuention most *bloudy*. Men neuer did the like, *Denils* could doe no more. Religion was there (as *Vespasian* iustifieth) long before the *Gold-hungry*, *bloud-thirsty Portugall* or *Pope*, was heard of; Churches erected, *Bishops* established, whole *Countries* baptized. *Orosius* and *Luminus*, and *Iunius*, and *Baronius*, tell vs, that *S. Thomas* who conuerted the Countrey, lieth buried there, and that from his time they haue had *Patriarkes*, and *Bishops*, and *married Priests*, and *Sacraments* among them. The *Romans* descended from *Edom*, say the *Jewes*, *Edom* had a name of *blond*, *Mount Seyr* was their possession, the *Hill of blond*, and *Acheldama* their purchase, the *Field of blond*: The name of *blond*, and possession of *blond*, is in the *Romish Religion*. Our *English* when once they grow *Romish*, against the *Nature* of our *Nation*, become *blondie*, which I impute to the **situation* of the *English Colledge* in *Rome*, which is founded on the ruines of *Neroes* house. But of all the stories of *Christians* or *Heathens*, of all the *Tragedies* plotted in *hell*, acted vnder *heauen*, neuer any so horrid, as the *bloudy Baptisme* of *India* by the *vmbragious Iesuites*. They haue long intended the second part of that *Tragedie* to be acted here. God grant their *rods* and *scourges* prouided in 88. be not growing *Serpents* and *Scorpions* to bring on Gods bitter *seueritie* to plague our base *securitie*. The *Gospell* is not further gone into all the world, then their *crueltie* is knowne. *Nulla posteritas taceat, sed nulla probet*. Beloued, wee enjoy the *Gospell* in a more gracious manner then any part of the world: wee enjoyed it with the *soonest*, yea and before many parts of the world. When *Brithwald* the *Monke*, before the *Conquest*, was carefull about succession of the *Crowne*, hee had a *vision*, and heard a

voice,

Vespas.

* The Vineyards & some parts of the English Colledge in Rome are seated in *bloudy Neroes* quines.

Seneca.

Chrysost. homil.
quod Christus
Deus.
Hilar. de Syno-
dis.
Athanas. Apo-
log. secund.

Nicephorus.

voice, That the Kingdome of *England* was Gods owne Kingdome, and for it God himselfe would provide. *Beniface* writing to *Edward* the first, gives testimonie, *Anglicanam Nationem non esse subalternam*, that this was one of the principall Nations of *Christendome*. And in the dayes of *Henry* the seventh, the *Spaniard* challenging the chiefe place in a *Proninciall* about the *English*, *Iulius* the second sentenced it for *England* before *Spaine*. I speake not this as if the *Popes* fauour could doe vs honour. For both that *Testimonie*, and the Title *Defensor Fidei*, we are no more beholden to the *Pope*, then to his elder brother *Cainphas* the High Priest for his *Expedis*. God hath not dealt so with other Nations: we can fetch our *Testimonies* from better *Authors*. About the 400. yeere, *Chrysostome* witnesseth, *Insula Britannica in ipso Oceano posita, senserunt virtutem Dei*. Before this, in the 360. *Hilary* writes, *Proninciarum Britannicarum Episcopis*. Yet before this, in the 300. *Athanasius*, *Episcopi Britanniarum sese ad Concilium contulerunt*, speaking of the Councell of *Sardis*. Yet a Century before this, in the 200. yeere *Tertulian* witnessed, *Britannorum inaccessa Romanis loca subduntur Christo*. Yet in the very first Century, in the very beginning of that Century, *Nicephorus* records it, *Simon Zelotes doctrinam Euangelij ad Insulas Britannicas profert*. More then all this, who could sooner haue this doctrine of the resurrection, then we? Who could teach it surer then *Ioseph of Arimathea*, whom the most affirme to preach, and live, and die with vs? God hath not done so with all Nations. Shall it be said of vs, that is obserued of the first borne in the Old Testament, *Priores peiores, the first borne, worst bred*? Had we the Gospel sooner then others, and haue brought forth lesse fruit then others? In *Iurie* was God knowne, his name was great in *Israel*: At *Salem* is his Tabernacle, and his dwelling in *Zion*. But the holy Citie became a *barlot*, a cage, a cane, a denne, a dungeon of desolation, because she embraced

embraced not those things belonging to her peace. Beloued, our *Sauours* words be thunderbolts, *Luk*, 13. 3. twice repeated, *Except yee repent, yee shall all likewise perish*: Let them not be as *bruta fulmina*, as lightnings falling on beasts, not comming to obseruation. When *Xauerius* came to preach to them of *Laponia*, and the people were strangely affected, accusing God to be neither *mercifull* nor *iust*, if none could bee saued without this *Gospell*, expostulating why had so many regions not knowne it, how miserable their *parents*, *friends*, *neighbours* were, who were dead without this *Gospell*, the poore *Indians* with wounded hearts, and *streaming eyes*, were answered, that the more carefully they should receiue this *light*, because it was denied to others, though offered to them. Good was the *Answer*, though a *Iesuite* the *Author*. Beloued, the *Gospell* shall bee preached through the whole world, but God hath not dealt so with all *Nations* as with vs. Our Land is *Paradise*, here is the tree of *knowledge*: that tree of all trees was *Adams* curse. If our knowledge *swell*, and our conscience *pine*, if wee *conceiue* in the *care*, and be *barren* in the *heart*, if wee grow *rash* in *condemning*, *peremptorie* in *talking*, *fastidious* in *hearing*, *hard-hearted* in *obeying*, *hypocriticall* in *professing*, let vs not deceiue our selues, our *faith* is a vaine *presuming*, our holinesse *hypocrisie*, our zeale *furie*. and better were it not to haue knowne the way of *truth*. But I hope *better things* of you all, and therefore I cast *Anchor* for my first part, and make more haste with that that followeth. The time is pretious, and my ointment is very pretious. *Wherefoener this Gospell, &c.* I now beginne with the vniuersall promulgation of this ointment. *This that this woman hath done, &c.* First of the Act, This.

This.] And what was this? They that take *this woman* to be *Mary Magdalen*, obserue that she neuer came to Christ, but fell at his feet. In the house of the *Leper*,

G

Luk, 7.

Luk 13. 3.

Pliny.

2. Part.

Hierome

Luk. 7. 38. When she besought him for *Lazarus*, *Iohn* 11. 31. When she heard him preach, *Luk* 10. 34. After his resurrection, *Matth*. 28. 9. When she anointed him, *Iohn* 12. 3. A thing most commendable. But this is not the *This* that is so commended. There is one strange circumstance in this act of her anointing, neuer done to any but our *Saujour*, and neuer to our *Saujour* but by this woman, She wiped his feet with the haire of her head, the greatest humilitie that might be: The more humble, the more happy. *Nunquid deerat isti mulieri sudarium, vel lin-teolum aliquod*, saith *S. Hierome*: Was her ointment so pretious, and she so poore, that shee could not bring a *Napkin*, or cloth, or handkerchiefe? *Nihil dignius capillis, nihil proprium magis*: What more dainty? What more worthy? Shee wiped her *Sauours* feet with the haire of her head. If it were our *Sauours* promise to the iust, *The haire of your head are numbred*, and, *Not so much as a haire of your head shall perish*; then happy of all the *Iust* was *Mary*, happy the *haire of her head*, which wiping her teares from the feet of our *Saujour*, wiped away the faults of her owne soule. This was honourable, but this is not the *This* that is so commended. The ointment was choice, and her choice of the ointment is commended. It was *Spikenard*. *India* is not honoured for *Gold*, *Babylon* for *Corne*, *Tyru* for *Purple*, *Libanus* for *Cedars*, *Arabia* for *Spices*, *Persia* for *Oiles*, more then this ointment about all ointments is honoured. Euery *Euangelist* hath a feuerall attribute to honour this ointment: *ιωανν πολυτιμης*, *Mark* 14. 3. very sumptuous ointment, so *Plutarch* vseth the word *πολυτιμης*; *S. Iohn* *ιωανν πολυτιμω*, very honourable oile, *Iohn* 12. 3. so *Athenasius* vseth the word *πολυτιμω*; our *Euangelist* *ιωανν βαρυτιμω*, ointment of greater honour, and dearer price, *Matth*. 26. 7. so *Suidas* vseth the word *βαρυτιμω*. Nay *Iudas* giueth the ointment praise enough, though he condemne the act, though he murmur out, *To what purpose is this waste?*

waste ? which was a strange question, that the sonne of perdition should aske *Quorsum perditio hac ?* when neuer any thing was lost by our Saviour, but this sonne of perdition, whose damned murdering murmur this was, *Quorsum perditio ? Perditio tua ex te Iuda, Iudas*, thou sonne of perdition, thou art thy owne perdition. But Iudas (I say) did praise this ointment, nay praise it more then any other, esteemed it farre more worth then hee esteemed his Master, for he sold his Master for 30. pences, in the 15. verse of this chapter, and valued this ointment at 300. pence, *Iohn 12. 5.* The ointment was *Spikenard*, pretious, very pretious, yet it is not the ointment that is so praised. This is not the *This* : What then was this *This* ? Sure though not the ointment, yet the anointing might be so commended. It was indeed much that shee bought, and brought, and used the ointment, imployed her endeavour, and her earnest labour, in the anointing of Christ. We neuer reade that our Saviour had any gifts given him, but Gold, and Spices, and Ointments : The Wife men offered Gold, as to a King ; and Spices for Incense, as to a God ; and this woman ointments twice, as to a Man : Royaltie is noted in the Gold, Divinitie by the Incense, Mortalitie by the Ointment. So Christ applieth it in the 12. verse, *In that she powred this ointment on my body, shee did it for my buriall.* Neuer was he otherwise anointed : He was anointed (saith *Damascene*) spiritually. *Corpus divinitate sua ungens ut Deus, unctus ut homo, quandoquidem & hoc & illud est.* Otherwise corporally he was not anointed, he needed not, hee used no other ointment, yet fit it was this woman should so anoint him, though not fit to anoint him as Aaron the Priest was anointed, *Leuit. 3.* or David the King, *1 Sam. 10.* or *Elisba* the Prophet, *1 Kings 19.* for wee have receiued anointing from him, saith *S. Iohn*, *1 Iohn 2. 27.* yet I say fit it was, for it was a Prophecie, that Christ should be so anointed, *Psal. 133. 5.* anointed so at the Table, Thou prepa-

Damasc.

Psal. 133. 5.

Matt. 6. 17.
Lyra.

Luk. 7. 37.

Chrisolog.

Austin.
ambros.

rest a *Table* before mee, saith the *Psalmist*, thou anointest my head with *oile*. This is *somewhat*, yet this is not the *This* that is so commended: *somewhat* it is, yet, what it is wee know not. It was our *Sauours* speech, When thou fastest, anoint thy head, *Matth. 6. 17. Palestina* moderat in *Festis caput ungendi*, saith *Lyra*; In *Palesine* they vsed in their *Feasts* to anoint their heads. But our *Sauour* altereth that custome, When thou fastest, anoint thy head. In this act the command of our *Sauour*, and the custome of the *Countrey*, though contrary one to the other, are fulfilled. Christ at the feast is anointed, this was the custome of the *Countrey*; *Mary* fasteth and anointeth her head, her head was *Christ*, here is the command of *Christ*: this is the *This*, She anointed her head *Christ*, in the 7. verse she anointed the head of her head *Christ*. Not the *oile*, though pretious; nor the endeavour, though laborious; nor the action, though religious; but the manner of the action made the ointment odoriferous. God (say the *Canonists*) loueth *Aduerbes* better then *Adiectiues*: *Non quàm bonum, sed quàm bene*; Not the matter, but the manner receiues the commendation. It is *Origens* note, that the ointment of the sinfull woman in *Luke* hath no commendation: A woman that was a sinner in the *City*, brought an *Alabaster* box of ointment, shee brought ointment, but *Mary* very pretious ointment; she anointed his feet, but *Mary* anointeth his head: *Mary* hath chosen the better part. *At quanam hæc huius capitis unctio*? saith *Chrisologus*: What meant this anointing of his head? For it may seeme *rash*, and rude, that a woman how good soeuer, should suddenly when our *Sauour* sat at meat, powre ointment, how pretious soeuer, vpon his head, and face: Either there is some *mysterie* in it, or it had neuer beene so commended. Some tell vs that herein was *Agnitio Diuinitatis*, o' hers *Contemplatio Resurrectionis*, to which the Text giueth warrant, others *Confessio Maiestatis & Gloria Christi*. *Origen* on this place,

Opus

Opus bonum quod fecimus propter Deum, & secundum Deum, & ad gloriam Dei, est unguentum super caput Christi effusum. And Chrysostome applieth it so ; *Caput Christi ungas, si omnia in Christi gloriam referas.* S. Bernard the same words ; *Gloria qua ex bonis actionibus proficitur, ad Deum referenda.* Contrition by repentance doth wash Christs feet, Denotion by faith anointeth his head, Almes doe anoint his feet, Praier powres the ointment on his head, Workes of mercy may wash his feet, but yeelding him due glory doth anoint his head : This is the *This* receiue this reward, Shee gaue glory to God, by this action ; by this unction, her light did shine before men, and she did glorifie her Father which is in heauen. And now her sweet fauouring ointment yeelds vs this assured sacred Doctrine : Good workes be not accepted by God, vlesse such as are directed to the glory of God. The reason, Where the end is wanting, the action is halting, and God will receiue no lame or blinde sacrifice. If I seeke to please men, saith Paul, I should not bee the seruant of Christ, Gal. i. 10. If wee receiue the witnesse of men, if wee seeke glory, by any good worke among men, wee anoint our selues, not Christ, not his head, not his feet, but our selues. In such a case, *Fumus flammam suffocat*, saith Seneca, the smoke choakereth the fire, and the froth of ostentation riseth no sooner, but falleth to the depth : There is the worme in the gourd, rust in the gold, a fire commeth out of the bramble to deuoure the Cedar. Tully calls Demosthenes, *Teniculum Demosthenem*, because it pleased him going in the street to heare euen women and water-bearers whisper, *Hic est ille Demosthenes*. A wise man will not, a good man cannot entertaine thoughts of vaine-glory, which doe strangle all worthy holy actions. In such a case, the worke (though neuer so seemingly good) is but a fooles wonder, and the Author but a wise mans foole. Vaine-glory cannot swell so high, but vengeance will sit about it ; nor lift vp it selfe so

Origen.

Chrysost.

Bern.

Doct.

Seneca.

lossy but God will euer *ouer-look* it. Our Sauour neither desired, nor accepted the glory of the world, looking with no other eye thereon, then *Phisicians* on the diseases of their *Patients*, his profession was I seeke not my owne glory, Ioh. 8. 50. They that thinke, that they possesse all things haue nothing; 2 Cor. 6. 10. They that are proud of knowledge know nothing, 1 Tim. 6. 3. He that thinketh himselfe to be something, is nothing, Gal. 6. 3. S. Paul in nothing beyond the chiefe Apostles, confesseth himselfe nothing, 2 Cor. 12. 11. Our blessed Sauour concludeth this point, if I honour my selfe my honour is nothing, Ioh. 8. 54. and therefore our aime of our actions, should be as *this of Mary*, to the honour of our Master, that all things may bee done to the glory of God the Father.

Use.

The Use whereof, as it should euer bee welcome, so especially most *holsome* now to purge all *Pharisaicall* leauen of *hypocrisie* and *vaine-glory*, in the blessed occasion of our meeting which is as the *annointing* of Christ, and I doubt not *intended* to the glory of our gracious God, yet seeing *Sathan* is euer busied in the best actions, let euery man stand in feare, that hee deceiue not his owne soule: The temptations of *vaine-glory* of all other are most full of danger, most full of doubt, hardest to be knowne, not as the *infirmations* of other vices, open and plaine, but *pry* and *craftie*, creeping vpon a man, with a *Spanis* low complement, binding the eyes with a *cobwebbe* vaile of *vanitie*, and then with a *false* key of *selfe-love* opening the heart to draw in that Spirit which turneth *Angells* into *Dewills*. Beloued, your *alaba*ster box is faire, see your ointment beweete, In hoc genere Marmoris vnguenta seruauit ulla libata, saith *Ierome*; farre be it that in an *alaba*ster box there should be poison, or in the censor of your incense, an *vn*sauiory perfume, yee haue annointed the feet of Christ, and I hope great is your reward in heauen; yer the sinner did so much, *Famina peccatrix in ciuitate*; shall

Hierom.

I say ? the sinfull Citie hath done no more, then that infamous sinner in the Cittie, I will not, I must not, I hope I may say the holy Citie, the Cittie of God hath annointed the head and feete of her Sauour to the glory of God, this worke that yee haue done is *ἔργον καλόν*, a good worke, these little ones are the Lords feet, let not the best heere, despise one of these little ones, for I say vnto you, that in heauen the Angels doe alwaies behold the face of the Father which is in heauen: Let other places bee honoured for other blessings in them, Venice for riches, Bononia for fruits, Naples for nobilitie, Millane for beauty, Rauenna for antiquity, Florence for pollicie, but of all Christian Cities, This of yours, for this Nurserie of your Infants and Orphans hath excelled. I denie not but besides this, many other Porches of Bethsda poole, are blessed by you, when I come to the memoriall which is as the *Mari*, ye shall haue the Catalogue; But this is the best and most blest of all your good workes. It was a lamentable crie in Ierusalem, *Parvuli panem petunt, & nemo est qui frangit illis*, The children crie for bread, and there is none to giue it them, the children, the younglings, sucklings, babes, and latter births, they that could neither stir to get it, nor labour to gaine it. *Parvuli panem petunt*, the weake sicke, infant innocent tenderlings, not able to continue fasting, nor to succour themselves by feeding, in Ierusalem they perished, nothing in the Lamentation more lamentable: But here they are nourished, blessed be the Lord, our Ierusalem brests be not drie, dearth hath not threatned death, plenty, bountie, mercie, had fed these poore children, Gods promise, grace, and glory, will reward it. I will not preise you, that are so graciously forward, nor tell you that somewhat is wanting yet, that Ierusalem was plagued, for not building of her decayed Temple, which was the glory of her Citie, nor encite by any arguments further then Haggai inciteth you, Hagg. 1. 9. I will not tell you that Christendome hath not a more glorious foundation then

Lament. 4.

Pauls Church.

Rupertus lib. 5.
in Iohan.

Austin.

then you haue to worke vpon, for you are sure to builde vpon *faith* *: All that I moue is this, that this *uncleane, leprous, idolatrous* place may be clesed, no time so fit as the *Passouer*, the first time that Christ came into the *Temple*, Christ draue the *buyers* and *sellers* out of the *Temple*, and *Rupertus* tells vs it was at the *Passouer*. It is questioned, why *Mary Magdalen*, in *Luke*, came to Christ being such a *sinner*, with a box of ointment, and answered *unguenta attulit quis nouit quod peccata ante Deū fetida, ideo adducit unguenta odorifera*, Beloued yee had neede, to present your selues to God, the many *singes* of *sinnes* in this *Cutie*, they onely bring the *plague* Gods *anger* and your *danger*, come not without your ointments, kisse the *sonne*, least he be angry, and yee perishe from the *right-way*; offer sweete ointments, and in a sweete place, sanctifie your selues, and your ointments, and place, yee present it in; A woman perfumed a *Leper*s house once, and the house hath smelt of the sauer euer since, at length perfume this place, and doe this and *whatsoeuer you doe, to the glory of God*: This is the *this* that receiueh the commendation, for this act, the *Author* a woman is *honoured*: which is my next part: This that this *woman* hath done.

This woman, *Eua à Diabolo mutuauit peccatum*, *Eue* the first woman, tooke vp sinne from *Sathan* vpon her bare word, *Adam* by consenting *vnadvisedly* subscribed to the bond, *usura creuit posteritatis* saith *Austen*, but the burthen of the interest, euer since lay heauy on their *posteritie*: the woman was first in the *transgression*, but no wonder, for if *Lucifer* an *Angell*, first fell in heauen, it is not strange that a woman fell in earth, in *Paradise* was the quarrell, euer since was the battle, the *Serpent* lost the field, though the woman lost the garden, God gaue the woman the honour and the *victorie* in the day of battle: *Semen mulieris*, the *seede* of the woman shall breake the *Serpents* head, all the quarrell since is for the broken head.

Draw

Draw thy sword, and slay mee, saith *Abimelech* to his Armour-bearer, when a woman had wounded him, that they say not, A woman slew him, *Iudg. 9. 54.* *Sathan* was as *Abimelech* wounded by a woman. In all the Scripture yee haue scarce any example of any woman that wounded a man, but still she aimed at the head. When *Iael* slew *Sysera*, shee nailed his head to the ground, *Iudg. 4. 21.* When *Sheba* rebelled, and *Ioab* besieged him, a woman crieth to the Captaine, The head of *Sheba* shall be cast ouer to thee, *2 Sam. 20. 21.* When *Iudith* slew *Holofernes*, she smote away his head from him, *Iudg. 13. 8.* When the woman slew *Abimelech*, she cast a peece of a milstone on his head, *Iudg. 9. 53.* I am neither friend nor stranger to strange Allegories. These be semblances of the womans breaking the Serpents head. But the woman in my Text is anointing her Saniours head, a worke that no woman did but she, and therefore she to bee honoured among women. Yet who this woman was, wee may sooner question, then know. *Nec sine ex curiositate, sine ex presumptione, disquirere cupiamus*, saith *Kemnitius*: and his counsell is good, presumption and curiositie in questions are to be auoided; yet the Truth is so to bee embraced, as that negligently to refuse knowledge, is a dull superstition. The wise should neither bee *Scepticks*, nor *Gnosticks*: *Curiositie* is dangerous, *Ignorance* is odious. *Oculos habemus Talparum, non Aquilarum*: It is true, and it is our miserie; yet to haue no eyes, or hauing, to stop our eyes, is base blindfolded Idolatrie. *Maries* face is not as *Moyse*s face, it hath no vaile, wee may looke vpon it, and aske, *Magdalen*, art thou *Lazarus* sister, or shall wee looke for another? *Vulgatissima opinio*, saith *Kemnitius*, ipsam fuisse peccatricem illam: It was the most commonly knowne opinion, that this woman was the sinner in *Lukes* Gospell. And howsoeuer some thinke that the thrice anointing of Christ was performed by three women, which *Rossensis* (the Beau-clerke of his time)

Iudg. 9. 54.

Iudg. 4. 21.

2 Sam. 20. 21.

Iudg. 13. 8.

Iudg. 9. 53.

Kemnitius harn.
Euang. in hunc
locum.

Kemnitius.

*Rossens. de tribus
Magdalenis.*

confuteth in three bookes, yet the generall streame of all antiquitie, and the opinion of the Church, (as *Rossensis* by impregnable arguments proueth) is this, *unicam esse Magdalenam, eandemq; bis unxisse Christum*. It is a confused and perplexed question, I confesse, & *plum subtilitatis quam utilitatis habens*, as *Erasmus* spake: and howsoever it be none of those Cobwebs, wherein some Monkish flies haue beene caught by their cunning, yet may it seeme as intorteled and intangled a question, as any in the Harmony of the Gospell. Only I wonder that they that are so opposite in the deniall of it, take not *Archidamus* counsell, to bring more strength, and lesse sting in their arguments; this were more courage, and lesse rage. *Faber Stapulensis* calls it a lie: *Rossensis* answereth, *Simendacium, profecto solenne mendacium & celebre, imo nihil celebrius*; for in the Greeke Church many beleueed (as *Origen* confesseth in his 33. Homilie on *Matthew*) that the woman that anointed our Saniours feet in *Luke*, is the same that anointed his head here: and howsoever *Origen* himselfe may seeme doubting herein, yet in his first Homilie on the Canticles he is resolute for it, and so are many other of the Greeke Church. *Theophiles, Seuerianus, Eusebius, Ammonius, Gregory Nazianzene, and Chrysostome*, whom though they vouch as the chiefest of the Westerne Church against, yet acknowledgeth it in his Homilie on the treason of *Iudas*. All the foure Latine Fathers affirme this; *Hierome* in his Proeme vpon *Osea*, *Ambrose* in his Comment vpon *Luke*, *Gregory* in his *Morals*, and *S. Austine* reconciling the *Euangelists*, thus; *Ego quidem nihil aliud intelligendum arbitror, nisi quod non aliam fuisse mulierem qua peccatrix tum accessit ad pedes Iesu, sed eandem Mariam bis hoc fecisse*. *Beda* and *Leo*, and many others, all the Schoolemen, especially *Albertus* and *Aquinas*, most confident in it. *Albertus* vpon the 7. of *Luke*, hauing repeated the opposite Authors, concludeth, *Et sic pro certo Deus fecit duo luminaria magna, duas Marias, matrem*

Faber Stap.

Origen.

Chrysostome.

trem scilicet Domini, & sororem Lazari, quam & peccatricem fuisse constat. Aquinas on the 12. of Iohn reciteth and confuteth the contrary arguments, and therein and in other places concludeth this woman to be that *Mary the sinner*, that anointed his feet in Luke as a *Sinner*; and now anointeth his head as a *Saint*. To these I might adde a cloud of witnesses, which if they were not thought cloudy, might cleare the point. But I know this time and place is vnfit for Paradox. To affirme rashly, were peremptorie, to denie resolutely, were follie. This is a wanton Age, and we rather bring the eares of curiositie, then the hearts of obedience: With the Athenians, wee aske for *newes*; but with the Bereans, we should search the *Scriptures*. The most probable argument that is brought to confirme this doubt in question, is out of Iohn 11.2. where the act of anointing Christ, and the name of her person is mentioned. It was that *Mary* which anointed the Lord with ointment, and wiped his feet with her haire, whose brother *Lazarus* was sicke. Here is one anointing of Christ. In Iohn 12. 3. there is another mention of anointing, Then tooke *Mary* a pound of ointment, of *Spikenard*, very costely, and anointed the feet of *Iesus*, and wiped his feet with her haire. *Faber* and others answer, both these are one, the first related by anticipation, vsuall in the Gospel, when a thing is spoken of as *done*, before it be done. *Roffensis* answers, that in all *S. Iohns* Gospel there is not one anticipation, howloeu in other *Euangelists* some few, yet in *Iohn* none, nothing related by the tense of the time past, that was to bee future, at that time not finished. Iohn 12. 4. he speaketh of *Iudas*, *Iudas qui traditurus, non qui tradidit*: Againe, Iohn 6.71. *Iudas qui traditurus, non qui tradidit*. Iohn 7. 39. Hoc dixit de Spiritu quem essent accepturi, non quem accepissent: whereas Iohn 11.2. he speakes of *Mary* in the Participle of the time past, ἀλείψασι καὶ ἐμύδαζαν, which *Beza* renders, *Unxis, & sterpsit*, she had anointed, she had wiped, as done already.

Ioh. 11.2.

Ioh. 12.3.

Roffens. de tribus
Magdalenis.

Ioh. 12. 2.

already, and after in *Iohn 12. 2.* mentions that other
anointing. Arguments of probabilitie there may bee
 many: Shee that in *Luke* anointed *Christ*, was *Mary*
Magdalen, so our last *Interpreters* in the contents of the
 seventh chapter tell vs, the fire of her affection strangely
 inflamed her heart in her loue to her Lord. *Christ* giueth
 her this testimonie, *She loued much*; and whose loue to
Christ was euer so registred as the loue of *Lazarus* sister?
 Is it probable, I say is it possible, that she that so loued the
 Lord in his life, should neither at his passion, nor after his
 passion, nor in his resurrection, afford any token in her
 weeping, hauing lost whom she loued, or by watching to
 finde whom she lost? In all the foure *Euangelists*, no
 word of *Mary*, *Lazarus* sister, at the passion, or after the
 passion, or in his resurrection, vnlesse it be by the name of
Mary Magdalen. *Lazarus* sister was frequent in weeping,
 went to *Lazarus* graue weeping, came and fell downe
 before *Christ*, *Iohn 11. 33.* weeping, and who more aboun-
 ded in teares then *Mary Magdalen*? not only in the house
 of *Simon*, where she not only wet, but wash *Christ*s feet
 with teares, but her teares at the Crosse, at graue, at gar-
 den, her eyes seeming to be the Cymbals of her sorrow,
 all things inuiting her to the wofull exercise of weeping.
 Adde hereunto, that whensoever *Mary*, *Lazarus* sister,
 came to *Christ*, she fell at his feet: so did *Mary Magda-*
len. *Lazarus* sister vsually called *Christ* Master; The
 Master is come, saith *Martha* to *Mary*, *Iohn 11. 28.*
Mary Magdalen comming to seeke her Saniour at the
 Sepulchre, *Christ* calling her *Mary*, she answereth by the
 former word Master: both followed him, both frequently
 heard him, both anointed him in the house of *Simon*, as
 the Gospell testifieth, both in the house of the same *Simon*,
 in the same place, at *Bethany*, as *Ambrose* collecteth, both
 brought boxes of *Alabaster*, both wiped with their haire,
 both actions commended; and therefore it is most pro-
 bable, that both were performed by the same woman,
 otherwise

otherwise it should seeme *strange*, that this *Gospell*, should make this *mention* of this act of this woman, with this *solemn* memoriall, and wee should bee *uncertaine* who this woman is. I submit these collections to the *Reverend*, and *learned*: The *Cynicke* will not be satisfied, the *Seepicke* cannot, and for the *Curious querulous Pioneer* that onely brings his *eares*, not his *heart*, I desire neither to please, nor easily to displease him. All I say is *this*, there be blessed *servants* of God of both *opinions*, *opinion* is no *determination*, it is no *article* of our *faith*, *flesh* and *blood* is *blinde* in the best things: we see but in *part*, wee prophesie but in *part*. Onely I wonder that this loud sounding *solemn* Prophecie of this *Gospell*, and this work and this woman should be so stifled, and *strangled*, by the *crooked* lines of *contrary* Interpreters. This woman saith my Text, from whom as from the *wombe* of my Text we receive this *Doctrine*, the Lord giueth much *honour* to the woman as to the *weaker vessel*, in that his *spirit* recordeth the least holy duties performed by women: the Reason, is to manifest that as the woman was the occasion of *sinne* and *death*, so by Christ shee is made together *coheire* of the grace of life. Sure Gods Spirit hath some especiall end in it, to giue comfort and encouragement to that weake sex, by taking an *Inuentory* of the particular acts in Scripture, performed by women, not onely the *chamber* provided by the *Sulamite* for the *Prophet*, 2 King. 4. 10. but a *nights lodging* afforded *Ioshuas* spies, by the *Inne-keeper Rahab*, *Iosh.* 2. 1. and a small measure of oyle and meale, by the *widdow* to *Elisha*, 1 Kings 17. 14. these are vpon record and loose not their reward, *Magdalens* box, *Maries* choice, *Martins* cheerfull entertainment, the *Sulamite*, *Sunamite*, *Cananite*, the woman of *Samariab* pitcher, the poore *widdowes* mite, are not forgotten, which is enough to put the life of religion into the *hearts* of women, to see every little *dutie* of theirs so well accepted. And sure many of them,

Doct.

2 King 4. 10.

Iosh. 2. 1.

1 King. 17. 14.

Pro. 31.

Ier. 14. 3.

Austin.

haue beene both partakers of great mercy, and instruments of Gods glory, as in their owne lyses, which as lamps gaue light to their vbleeuing Husbands, so in gouerning their familie, and in instructing their children, so was Bathsheba a blessed mother to Salomon, Loys to Timothy, Maximia to Basil, Monica to Austin, Pulcheria to Theodosius, Helena to Constantine: in the sex where sinne hath abounded, Grace hath superabounded: But none of all that sex, the blessed Virgin onely excepted, hitherto euer receiued such an honour as this woman; many daughters haue done vertuously, but thou excellest them all. I deny not but Sathan that blasted Paradise, hath much blemished the honour of this sex, hee made choice of a woman, to bee the first engine, and in Paradise by this wheele he turned about the world, and since Dalila was the trappe for Sampson, the daughter of Pharaoh for Salomon, Isebell for Ahab, almost all the heresies, though fathered by men, yet furthered by womens wit, Helena furthers Simon Magus stratagem, Phisumena her Apelles, Montanus hath his Prisca, Donatus his Lucilla, Priscillianus his Galla, Arius assisted by Constantines sister, and Nicholas the Deacon hath a consort of such Companions; and of all Creatures that euer God created, there bee no such ensnaring attractive loadstones and loadstarres to Superstition and Idolatry as women. Yet as Jeremy spake of the figges, the good figges were very good, and the euill were very euill, Ier. 24. 3. So the good women are very good, and such were those holy women in old time, who trusted in God. And as the Deuill neuer found out such an engine as the woman; so neuer such an enemy against him as the woman: Pious, sanctifull and pittifull, and sanctified is this sex, saith Austin, and the honour done by our Sauiour vnto them, hath much exalted the humble and mecke; for besides that the Virgin conceiued him, and Elizabeth in the house prophesied of him, euery passage of his life had some woman

used

to

to attend him, *Hanna* in the Temple reioyced to see him, and *Magdalen* at the table washt and annointed him, and *Martha* with a great feast entertained him, and *Mary* her Sister poured ointment on him, and *Iohanna* and *Susanna* and many women ministred of their substance to him: the *Daughters* of *Ierusalem* wept for him, sundry women with infinite sorrow, attended him at the crosse when his *Disciples* fled from him, and women came to the graue, though *Ioseph* and *Nichodemus* had bestowed a hundred pound of *Mirrh* and *Aloes*, as well applied as *Art* or *Deuotion* could deuise, yet women came to embalme his body, and whom they found wanting to annoint, they sought weeping to lament. This honourable testimonie, of this holy woman, giueth full assurance of our *Sauours* acceptance of the seruice of that sex, if they be sanctified, seeing hee soynes with this *Gospell*, this woman, and this worke.

The Vse whereof, should incite all *Christiann* women to serue the Lord, that in the day of retribution, they may receiue reward from the Lord. *S. Austen* maketh this Vse; *Quum scenum eruerit, flos deciderit, verbum Domini manebit*, when the grasse and grace of beauty, and the flower of mortall frailty shall fall, the word of the Lord shall endure for euer. *Christiann* *Matrones* be yee ambitious of the beauty of the daughter of *Zyon*, and remember yee that supercilious sailes of vanitie and vaine-glory, as they are the unfitting fashion of the Court so the worst infection of the Citie. Much ornament is no good signe, painting of the face argues an ill complexion of body, a worlemind: Truth hath a face both honest and comely, and lookes best in her owne colours. The Lord threatneth in *Esay* to ransacke the womens wardrope, and to take away the tinkling ornaments, and their canles and round tires, and chaines, and bracelets, and muslers, and bonnets, and headbands, and tablets, and earrings, and mantles, and wimples, and Iewells, and hoods, and wailes, and crisping pinnes:

Vse.

Austen.

Esay 3.

Austin.

and threatneth, lamentation and mourning, and desolation
 to those daintie Creatures that sate at ease in Sion : God is
 the same, your sinnes the same, your warning the same.
Nupta Susannam, Anna vidua, virgines Mariam cogitent,
 saith Austin : I might remember you how hatefull the
 memorie of some women are, a *Diblain* or *Dido*, *Infelix*
Dido, nulli bene nupta, marito : Such are the sexes curse,
 and the earths dregges of corruption. I might remember
 you, of our *Debora* ; blessed *Elizabeth* a woman after
 Gods owne heart, the glory of the *Christian* , and enuie
 of the *Infidell* world, who was such a nursing mother to
 our Land and Church, that the cause of Religion, doth
 owe more to that one *Queene*, then to many *Kings* that
 were before her. But the time as well as the *feast* keeps
Passover, and I follow. All women must needs confesse
 that they can neuer honour him enough who hath hono-
 red them so farre, as to make them the first witnessses of
 his resurrection, and hath as *Hugo* obserueth principally
 deserued the loue of women in that hee vouchsafed to be
 borne of a woman, that when it was granted to no man,
 to be the father, it was performed to a woman, to bee the
 mother of Christ : wherefore ye Ladies, which like the
lyllies of the field, toile not, nor spinne not, and yet *Salomon*
 in all his royaltie not arraied as one of these. If euer
 yee had pittie on the fruite of your wombes, take pittie on
 your soules, pamper not your bodies to murther your
 soules. Cloath not *Hagar* with the colour of the *Raine-
 bow*, and let *Sara*, the soule, the Kings daughter sterue.
 Flatter not your selues, worms made your cloathes, worms
 eate your bodies. Alas wantons, and wormes-meate, what
 be yee ? what shall become of yee, if ye neglect the mes-
 sage of saluation ? No oyle for your lampes ! no ointment
 for your heads ; Holinesse should become the house of
 God for euer, if ye are his, ye are his houses, to dwell in,
 and nothing can better become yee then holinesse. *Beau-
 tie naturas frailetie, affectionis fancies* cannot better become
 yee,

Hugo.

ye. *Apparell, nakednesse garment, follies garnish, Adams fig-leaves, and beasts leanings,* cannot better become yee: *Gold and silver, the Wise-mans drosse, but the Miserables darling, the earths gifts, and mineralls garbage,* cannot better become ye; *Wit, vertues wanton, fooles wonder, wises friend, and the worlds fauorite,* cannot better become ye. Embrace, annoint, kisse, loue, solace, onely in the contemplation of your sauiour. No *snake* in this garden, no *worme* in that gourd, be ye amiable as *Rahell*, wise as *Rebecca*, obedient as *Sara*, diligent as *Martha*, but withall religious as *Mary* who receiued this Testimonie, *where-soeuer*. I am at length come to her memoriall: my third circumstance of the second part.

Saint Chrysostome makes mention, of the women of *Corinth*, who had a custome to set vp *lights* or *tapers* at the birth of euery childe, with proper names, and looke what name the *taper* bare which lasted longest in the burning, they transferred that name to the *childe*: our Lord hath put vp a *burning lampe* for a perpetuall monument of *Mary*, her name, and her ointment shal neuer haue an end, *Quanto huius seminis benedictio satio parca, messis abundans Augusta vena, spatiosi maris, quantum pretium pretiose meris.* No *Iustes*, nor *Olympiads*, nor *Iubiles*, nor *ages*, nor *Plato* his longest yeare, nor the long liued motion of the ninth *sphere*, shall terminate, or antiquate, this memoriall. In this Gospel I should looke for a monument vpon Christs sepulcher: It was *Esaies* Prophecie *gloriosum erit eius sepulchrũ*; *Alexander* may haue *Europe* and *Asia*, and all the world represented on his Tomb, *Cyrus* on his, *Hic Persarũ Domitor*, *Themistocles* on his, *Eu memoranda sacra Themistocles*, yet neither *Alexander* against *Barbarians*, *Themistocles* against the *Persians*, *Emilius* against the *Macedonians*, *Marcellus* against the *Scythians*, or *Scipio* against the *Carthaginians* had euer the like victory in the field, as *Christ* had in the graue, nor doth this *victorie* want a memory *ouer* vpon the mon-

In 1 Cor. 4.
hom. 14.

Esey

nument of his Sepulchre. For as *Alphonſus* had this, *Alphonſus iacet hic*, ſo Chriſts Sepulcher this *inſcription*, *Luk 24. 6. Surrexit Chriſtus, non eſt hic*. That memoriall is by an Angell, but Chriſts memoriall is by *Chriſt* himſelfe: A more ample memoriall then euer Chriſt gaue any, neither *Peter* firſt called, nor *Iohn* beſt beloved, nor *Iames* his neere kinsman, none of theſe pillars as *Paul* calleth them had ſuch a Pillar erected as *Maries* memoriall, Chriſt buildeth a memoriall out of *Maries* box, becauſe ſhe poured her oyle on his body, and this is a memoriall, not of him, but of her: *Erasmus* obſerueth that *concoctio* is a ſolemne monument, an honourable memoriall: *Chryſoſtome* on *Mathew* wonders at the eternitie of this memoriall, *nec inſignis perſona, nec multitudi- ne ſectium celebrata, nec in Templo, nec in Theatro, ſed in domo, & in domo leproſi conſecta*, No noble perſonage, not done in the Temple or Theatre, or before a multitude of witneſſes, but in a private houſe, in the houſe of a Leper, when the Diſciples were onely preſent, and yet ſaith *Chryſoſtome*, the famous deedes of Kings and Emperours is ſilenced, they which built cities, erected waſs, fought battles, attained *Trophies*, ſubdued nations, though they erected *ſtatues*, and made ordinances, for celebrating their memorialls, yet their memoriall is periſhed with them, when as this act of this woman, is recorded, and this is the woman whoſe praiſe is in the Goſpell. A private woman, in a private manner, in the private houſe of a Leper to poure out a ſmall box of ointment on Chriſts head. Say her loue was great, and her act was good, and her oyntment were precious, notwithstanding that of *Claudian*, in greater acts hath beene true, *Minuit preſentia famam quanto magis illam minuit notitia*: Fame is an infection, acts reported are either portentous, beyond truth, and by bigneſſe they breake, or elſe ſo cankered with the ruſt of vntruth, as being leſſened they line not. It is true many haue ſought honour by building, wherein they

they haue thought to leaue perpetuall monuments, and what are all these, but *Memmonstruys*, and *times ruines*, making the earth to groane vnder the burthen it beareth. Where is *Neroes* house of gold, or *Dioclesians* hot bathes, or *Anthonies* water workes, or *Augustus* forum, or *Cornelius* Theatre, or the *Amphisbeatre* of *Statilius*, or *Dianas* Temple, or the *Mansolian* Tombe, or *Ottanias* gate, or *Linias* gally, or *Apolloes* Church, or *Iupiters* Capitoll? It is a very poore monument, how immense, how sound that lime, and stone, and wood, and timber, and dust, and ashes, must pile for a memoriall to posteritie, when time, and storme, and winde, and weather, and moath, and rust, and ruine doe corrupt it. There was a monument bestowed on a Viceroy of Spaine, *Propter nos & nostram salutem, descendit ad inferos*: and many such great ones, to the shame of their posteritie deserue no better memorie. When as *Maries* ointment smells sweete ouer all the world, whose memoriall yeelds this Doctrine, *The good workes of Gods Saints, shall bee had in euerlasting remembrance*. The reason, because they shall bee exemplary to posteritie, and incitements to Gods glory. In *Nehemiah* 3. there is a list of the Benefactors that built the wall of *Ierusalem*; not onely their families and their Tribes, but their trades, the Marchants, and the Goldsmiths are twise named, the whole trade and company are named, and one, in the 8. verse, an *Apothearies* sonne is named, and after seuerall men, and euery mans seuerall worke. The righteous saith *Dauid* shall be had in euerlasting remembrance, *Psal.* 112. 6. μακροχρόνιον μακροβίον, blessed and long liued saith *Chrysostome*. Blessings are on the head of the iust, the memory of the iust is blessed, *Pro.* 10. 7. the remembrance of *Iosias* as the composition of a perfume, *Eccles.* 49. 1. The heathen thought for euer to be remembred, for their famous inuentions, *Cadmus* for letters, *Pithagoras* for numbers, *Sidonius* for measures, *Aesculapius* for medicines, *Lycargus* for Lawes,

Doff.

Neh. 3.

Arte for arts, *Hercules* for games, but how few take notice of this *fame*, when that the godly neglected on earth are registred in *heauen*, and emblaſond by Gods sentence and sanction. *Non sic impij, non sic*, the vngodly are not so, they *perish*, and *stinke*, and rot, the countenance of the Lord is against them, to roote out their remembrance from the earth, *Psalm. 34. 15. ut pulvis platearum, lutum patearum, lanugo plantarum, ut limus, fumus, festuca, patea, spuma*, as chaffe of the floore, dust of the streete, molle of the trees, droile of the siluer, foame of the sea, froath, smoake, vapours, meteors, and most momentany things, whereas the godly are euer honoured, their *gracious actions* honoured, their *glorious* examples imitated. It were honour enough for good men, if they were onely admired, for Gods blessing and bountie vpon them in this life, that they are, as *signets* on his finger, *starres* in his hand, *apples* of his eye, that they shall flourish as the *Bay-tree*, the *Olive*, the *Myrrh*, the *Palme*, the *Cedar of Lebanon*; that their names bee in *heauen*, *Luk. 10. 20.* their members in his booke, *Psalm. 139. 19.* their meate commeth from his hand, *Psalm. 145. 15.* their bones kept by him *Psalm. 34. 21.* Their haire numbred by him, *Math. 10. 30.* Their teares referued with him, *Psalm. 50. 7.* But that no good worke, shall passe vnrwarded by him, not a little meate to his *Prophet*, or a nights lodging to a spie, or a little ointment, or a cuppe of cold water, or a mite misse a reward, or monument; for wee had not heard of the poores treasury in the Temple, had not the poore widow cast in her mite into the *treasurie*, which mite is treasured vp, and hath a mention, as is this worke of this woman in this Gospell.

We.

The vse whereof should confound, at least confute the miserable *mucke-wormes* and penurious *money-mongers*, who neuer did any good, *arrestable* to God, *anaileable* to their soule, *profitable* to their neighbour, that came naked into the world, and will goe naked out of the world, whose

whose only godlinesse is gaine, who doe base homage to that which should be the basest drudge, who are so farre from being guiltie of doing good, that for small advantage they will be content to lose all friends, to pine their bodies, and damne their soules. Is it possible (had not *Sathan* possessed these servile slaves) that a humane soule should live in a body so base, which makes a linelesse peece of earth his God? *Cultor Mammona, servus pecunie, sectator ananias; pro pecunia Hypocrita, in pecunia Apostolus, ex pecunia Idololatra*; who like a true Chymist, turnes every thing into silver, both what he should eat, and what he should weare; and that hee keepes, is to looke upon, not to use, which he feares to keepe, and abhorres to lose, who as hee lives without love, so dies without teares, without pittie, saue that they say it was pittie he died no sooner. What shall become of these that protect what they worship, and want what they abound in? They shall perish, their memoriall shall perish, and well were it, if as their bodies perish, so their soules might so perish as to be no more. But how truly should it possesse your soules with ioy, blessed and beloued, who haue fed, and clothed, and cured, and visited, the weak sick members of *Christ Iesus*? Your almes is come vp before God, and as the smoake of the Incense, from the Censor of the Angell, or the Golden Altar, before the Throne. Yee faithfull Deputies of your Master, blessed are yee, great is your reward in heauen, you that are the trustie Treasurers of the poore and needie, and all yee the approued Governours of the Hospitals of this Citie, ye are the executors of Christs Legacie, which was only this, The poore yee shall haue alwayes with you: for when hee bequeathed his Church to his Disciples, and his garments to his Souldiers, his mother to *Iohn*, and his body to *Ioseph*, but the poore he commended to his Church, and you are some of his executors, and haue the poore alwayes with you. It is the speech of Benedicteure, *Hac piarum mentium est, vi*

nihil sibi tribuant : It is the propertie of holy mindes, that they attribute nothing to themselves, but onely to the grace of God. I would not blast you with an infectious breath of flatterie, or with this pretious balme breake your heads; nor would I be sparing to give your memoriall what God hath allowed you, seeing you are so free in paying those Legacies that Christ hath appointed you. It is no small honour to be one of the Masters of an Hospitall: Stephen *ἁγίου*, *ἁγίου*, Stephen the first Martyr, and first Deacon, was no other then Treasurer for the poore: Paul was Collector for the poore, and Christ himselfe Overseer for the poore; for our Saviour euer coming into the Temple, cast his eye to see what was cast into the Treasurie for the poore. It should be no small ioy to your soules, to consider that God vouchsafeth the name of rightconesse to Almes-deeds: * *ἐκδοσὶν ὅτι δικαιοσύνην*, Psalm. 112.9. Hee hath dispersed and giuen to the poore, his rightconesse endureth for ever. So S. Paul rehearseth it, 2 Cor. 9.9. where the fruit of rightconesse is esteemed rightconesse, and is assured of an eternall memoriall. You, and your Almes-deeds, and your Almes-men, and your Almes-houses, shall be had in euerlasting remembrance. He that hath left this woman for this worke this memoriall, I doubt not but his gracious presence is with vs, his blessed eyes ouer vs, his sacred eares open vnto vs, this morning to heare this memoriall of your bounty and mercy, and to receiue this account of the Talents that this yeere he hath trusted you with.

* *יהוה*
פיר
Iustus.
Misericors.
Hier.

Children kept at this present at charges in Christs Hospitall, in the house, diuers places in the Citie, and with sundry nurses in the Country — 736
Children put forth Apprentises, discharged and dead this yeare out of Christs Hospitall. — 59
There hath bin cured this yeare past in St Bartholomewes Hospitall,

Hospitall, of Souldiers & other diseased people. 512
There is in the said Hospitall vnder cure at this present. 235

There hath beene cured this yeare past in St *Thomas*
Hospitall, of Souldiers & other diseased people. 826
There is in the said Hospitall vnder cure at this present 236

A report for Bridewell.

THere hath been brought to the Hospitall of Bridewell within the space of one yeare last past, of wandering souldiers and other vagrant people, which haue beene passed thence into their native Countries by passports (according to the Law in that case provided) to the number of 1810. of whom many haue beene chargeable to the said Hospitall in their dyer, for the time of their being in the same, some more, some lesse, as they might thence be conueniently remoued, besides other helps there ministred vnto many of them, as cause required: *viz.* in hose, shooes, shirts, bands, money, and such like, which cannot be auoided by reason of their misery, nor they thence passed without charge to the said Hospitall, in respect they are to be examined, and considered of, to what Countrey to bee transported. Also there is in the said Hospitall maintained and kept in Arts and occupations, and other seruile workes and labours, at the charges of the said Hospitall, of men, women, and children, to the number of 100 persons, whereof 60 and vpwards are poore boyes taken out of diuers Parishes and streets of this Citie, and now bound Apprentises in the said Hospitall to be made freemen of this City at the end of their seuerall Termes.

I haue but one word more, my last part, but one word, *Wherefoeuer*, of which but a word. *Wherefoer*, the

Roffensis de
tribus Magdal.

the place unlimited, infinite, &c., whereſoeuer. *Salomons* fame neuer went further, the circuit of the *Sunne* is not greater, &c. is παντα, *ubicunque, ubique*. The Church was as *Noahs Arke*, *Abrahams* progenie, *Iobs* familie, *Nebuchadnezzors* furnace, *Eliahs* complaint, but now *God* is knowne vpon all the earth, his ſauing health among all Nations. The *Apoſtles* were latent, which the doore ſhut, the *Chriſtians* ſilent, their liues couped, the *Antebunni*, hymni, and priuate *Liturgie* were ſolitarie; now *God*, euen our owne *God*, hath bleſſed vs, and all the ends of the world ſhall feare him. This *Gospell*, this woman, this worke, this memoriall, ſhall be whereſoeuer: A bleſſed worke, that is ſo emblazoned. *Indi, Scitha, Thraces, Sauromata, quique Mauritaniam, quique Orthigias Inſulas habitant, quod in domicilio pauperis factum eſt à muliere, magna voce predicant*, ſaith *Chryſoſtome*: *Et vix pro Chriſtiano habeatur, qui non tennerit nomen eius*, ſaith *Gregory*. A holy worke it was that was ſo honoured, and it ſo continued, ſo repeated, ſaith *Roffenſis*, *Singulis annis per totum Chriſtianitatis orbem in celeberrimo Paſche Feſto per tot Sacerdotum buſas, per tot Pontificum linguas, per tot predicantium tubas, hunc de Maria hymnum pronunciant*. Whereſoeuer this *Gospell* is preached: That not onely already *Peter* at *Antioch*, and *Iohn* in all *Asia*, *Iames* in *Ieruſalem*, and *Paul* at *Rome*, *Philip* at *Caeſarea*, and *Marke* at *Alexandria*, haue long ſince honoured this happy worke of *Mary*: That *Timothy* at *Ephesus*, and *Titus* at *Crete*, *Polycarpus* at *Smyrna*, *Paulinus* at *Nola*, *Primafius* at *Viſca*, *Eucherius* at *Lyons*, *Chryſoſtome* at *Conſtantinople*, *Cyprian* at *Carthage*, *Ambroſe* at *Myllaine*, *Auſtine* at *Hyppo*: The glorious company of the *Apoſtles*, the goodly fellowſhip of the *Preachers*, the noble armie of *Martyrs*, the holy Church throughout all the world whereſoeuer, doth knowledge this memory of the ointment of *Mary*, and that the memoriall thereof doth attend the *Gospell*. Whence iſſueth this laſt concluſion, Where the *Gospell* of

of Christs *Passion* and *Resurrection* is preached, there the *necessitie* of good workes should be urged: The Reason, because they be the manifest signes of our faith, and beleefe of the *Gospel* of Christ. Faith is shewed by workes, the tree by the fruit, the streame by the fountaine, the light by the Sunne. Our *Saviour* is he that hath done to vs great things, whereof wee may reioyce, and holy is his *Name*. We must performe some seruice for him to glorifie his *Name*. He hath beene made poore, to make vs rich, holy is his *Name*. They that be rich, should for his sake succour the poore, to glorifie his *Name*. Our *Saviour* did euer some good worke at the *Passouer*, which was the greatest *Feast* of the whole yeere, and the greatest worke of our *Redemption* hee performed at this *Feast* of the *Passouer*, Holy is his *Name*. The act, the feast, the time, the meeting, the glad tidings, the *Gospel* of this *Passouer*, this *Gospel* at the *Passouer*, should bring forth some fruit to glorifie his name.

To conclude therefore this last point, the use hereof is to stirre vp all of vs to imitate their first practise, who first heard this doctrine of Christs *Passion* and *Resurrection*, *Acts* 2. 23. 24. *Peter* preached to some deuout men of euery Nation vnder heauen, that *Iesus* whom they had crucified and slaine, God had raised him vp from the dead: This was this *Gospel*. Obserue from the 41. verse the fruit of this preaching, they gladly receiued this word, 3000. soules were added to the Church: in the 44. they beleeued, and sold their possessions, and goods, and parred them to euery man that had need. Here was the fruit of their faith, the true use of the Doctrine of Christs Death and *Resurrection*. Beloued, let the same minde be also in you. The Christian *Primitiues* were no Possessors: the poore did not enuie the rich, non enim ita diuites, none were so rich, saith *Chrysostome*; the rich did not despise the poore, for none were so poore. They sold possessions to releue the necessities and wants of the Saints. 2. To

Doct.

Use.

Doct.

Conclusion.

Rupertz,

doe good therefore, and to distribute, forget not; for with such sacrifices God is pleased. And such sacrifices this day haue ye offered. Our Sauour at the Pasche saith *Rupertus*, fed the 5000. the number is great that yee haue fedde, cloathed, cured; LONDON is represented here like *Lydia* the purple seller, or as *Dorcas* full of good workes and almesdeeds; which shee hath done. These poore men, and widdowes, and children shew the garments and coates, which *Dorcas* hath made.

*Stant inopes viduiq; greges & brachia monstrant,
Exunij onera suis.* Behold the beauty of

this daughter of *Syon*, as an orchard of sweet fruits, or a garden of sweet flowers, as *Roses* or *Lyllies*, as a bed of violets, so doe these poore Orphans, and Infants, and indigent soules appeare this day, in this place, before God, and men, and Angels. This City as *Mary* hath powred out her ointment on the body of our Sauour, and annointed the feete in these his members: and for this, this whole land is filled with the odour of your ointment. Posteritie will honour your memory, the Christian world in the dayes of your Childrens children shall reioyce in your memoriall: Not fame onely, but God shall make you a monument, that shall neuer haue an end. I hope you haue also annointed Christs head at this solempne meeting, by celebrating the great feast of Christs resurrection, to the glory of God the Father, the same minde should be in vs, the same minde should be intended by vs: it was his end, it should be our end. To end all then, if this be our end, why should we doubt but the Angell will descend at this time into the poole of *Bethesda*, and some impotent man that neuer yet did good may bee healed? Some dry-withered-couetous hand may be cured. You haue duely obserued Christs rule in the feast; now you keepe the feast you haue called the poore, and the lame, and the blinde. This feast is the time that the Iewes kept their feast of first fruits. The first fruits of *Zachem* faith

faith are found *Luk. 19. 8. Behold Lord the halfe of my goods I giue to the poore.* If *Zachens* be dead without issue, yet at least, let euery one doe some good, euery one carry home some *spikenard* to embalme their bodies for the *buriall*, euery one bring forth some fruit of the *resurrection*; euery one adde somewhat to the ioy of the *Angels* in heauen. If all the *Angels* reioyce at the *conversion* of a sinner, ô what is the ioy at this *feast* in heauen, for the *resurrection* of our Saviour! *Euery tree*, and *plant*, and *fruit*, and *flower*, and *herbe* for the vse of man *creepes* out of the *earth* to celebrate the *resurrection* of *Christ*. Doth God cloth the *grasse* of the *earth*, the *lillyes* of the *field*, how much more careth he for you, ô yee of little faith? Let euery one at this *feast* of *first fruits*, bring forth some fruit worthy amendment of life. Euery one hath his *talent*, euery one shall beare his owne *burthen*, euery one shall stand before the *Tribunall* seat of God: euery tree that *bringeth* not forth good fruit shall be *hewen downe*, and euery mans blood shall be on his owne head, and *tribulation*, and *anguish* shall be on euery wicked soule: but *glory*, & *honour*, and *peace*, and *immortalitie* to euery man that *worketh* good, and to the *Israel* of God, and all shall liue to the *glory* of God the *father*. *Glory* be to this God the *Father*, to *Christ Iesus* his *Sonne* our Saviour, and to the *Holy Ghost* his *Spirit* our comforter, as it was in the beginning, so now let it be in this place, and in all congregations of the *Saints*, this day, and all the daies of our lines for enermore. Amen,
Amen.

FINIS.